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अध्यक्ष, संस्कृत विभाग, मद्रास विश्वविद्यालय, मद्रास ।

डा० लुडविक स्टर्नबाख, एल-एल० डी०

अवैतनिक प्रोफेसर, धर्मशास्त्र तथा भारतीय संस्कृति,
संयुक्त राष्ट्र, अमेरिका ।

श्री आनन्दस्वरूप गुप्त, एम० ए०, शास्त्री ;

पुराण-विभाग, सर्वभारतीय काशिराजन्यास,
फोर्ट रामनगर, वाराणसी ।

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न पुनस्ते सम्पादकान् न्यासं च निबध्नन्ति

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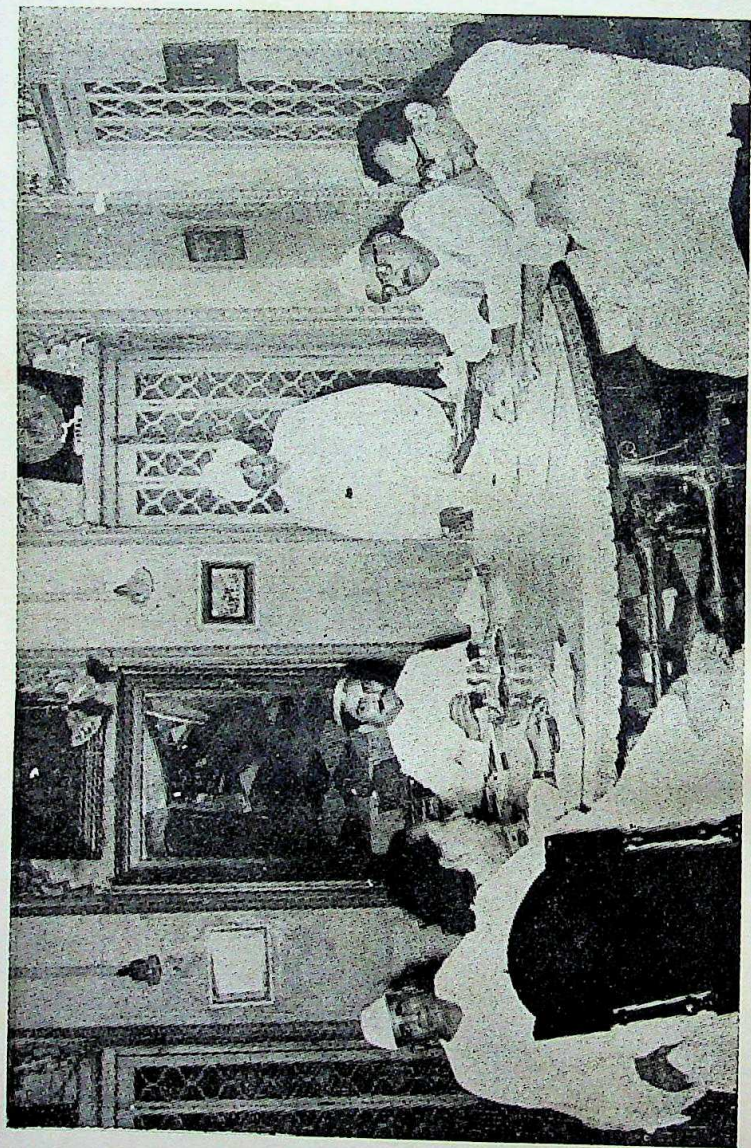
वसन्तपञ्चम्यङ्कः

[January 22, 1969

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Dr. Sampurnanand (Sitting 2nd from the right) attending the first meeting of the Board of Trustees of the All-India Kashiraj Trust in 1958.

RESOLUTION PASSED BY THE BOARD
OF TRUSTEES
OF THE
ALL-INDIA KASHIRAJ TRUST
ON THE
SAD DEMISE OF DR. SAMPURNANAND

महान् शिक्षाविद्, गम्भीर विद्वान्, दार्शनिक विचारक,
पटु राजनीतिज्ञ, एवं कुशल प्रशासक डाक्टर सम्पूर्णानन्दजी के
निधन से राष्ट्र ने एक महापुरुष खो दिया।

डाक्टर सम्पूर्णानन्दजी की भारतीय संस्कृति और परम्परा में
महती आस्था थी। काशी नगरी के विकास-विस्तार में उनका
योगदान चिरस्मरणीय रहेगा। संस्कृत भाषा के विकास और
भारतीय संस्कृति के संरक्षण के लिये उनके सतत प्रयत्न अविस्मर-
णीय हैं। काशिराज्य से उनके पूर्वज संबद्ध थे। सर्वभारतीय
काशिराजन्यास के न्यासिमण्डल के वे आरम्भ से ही उत्तरप्रदेश-
सरकार द्वारा मनोनीत सदस्य थे और न्यास के कार्यों में सदैव
सक्रिय सहयोग और प्रेरणा देते थे।

उनके निधन से सर्वभारतीय काशिराजन्यास के समस्त सदस्य
दुःखी हैं और उनके प्रति अपनी श्रद्धाञ्जलि अर्पित करते हैं। हम
दिवंगत आत्मा के दुःखी परिवार के प्रति अपनी समवेदना प्रकट
करते हैं और ईश्वर से प्रार्थना करते हैं कि वह दिवंगत आत्मा
को शान्ति प्रदान करे।

हिमवत्कृता पार्वती-स्तुतिः

(कूर्मपु०, वेंकटे०, १.१२.२०८—२३९)*

हिमवानुवाच

[अद्य मे सफलं जन्म अद्य मे सफलं तपः ।
यन्मे साक्षात् त्वमव्यक्ता प्रपन्ना दृष्टिगोचरम् ॥ २०७]
त्वया सृष्टं जगत्सर्वं प्रधानाद्यं त्वयि स्थितम् ।
त्वय्येव लीयते देवि त्वमेव परमा^१ गतिः ॥ २०८
वदन्ति केचित्त्वामेव प्रकृतिं प्रकृतेः पराम्^२ ।
अपरे परमार्थज्ञाः शिवेति शिवसंश्रयात्^३ ॥ २०९
त्वयि प्रधानं पुरुषो महान् ब्रह्मा तथेश्वरः ।
अविद्या नियतिर्माया कलाद्याः शतशो^४ऽभवन् ॥ २१०
त्वं हि सा परमा शक्तिरनन्ता परमेष्ठिनी ।
सर्वभेदविनिर्मुक्ता सर्वभेदाश्रयाश्रया^५ ॥ २११]

* अत्र श्लोकसंख्या किञ्चित् परिवर्तिता, यथा वेंकटे. संस्करणस्य २०७ श्लोकस्यो-
त्तरार्धे २०८ श्लोकस्य पूर्वार्धे च मिलित्वा अत्र २०७ श्लोकः, एवमग्रेऽपि ।

पाठभेदाः

[काशिराजन्यासस्य पुराणविभागे कूर्मपुराणस्याद्यावधि सप्त हस्तलेखाः
(४ उत्तरभारतीया देवनागरीलिपि-हस्तलेखाः, २ वज्रलिपि-हस्तलेखाः,
१ दक्षिणभारतीयो नन्दिनागरीलिपि-हस्तलेखः) संवादितः (colla-
ted), एतदतिरिक्तम् अस्याः स्तुत्याः पाठभेदाध्ययनार्थमन्यौ द्वौ देवनाग-
रीलिपिहस्तलेखावपि (एक इंडियाआफिसग्रन्थागारात् प्राप्तः, अन्यश्च
हारवर्डविश्वविद्यालयग्रन्थागारात् प्राप्तः) दृष्टौ । अत्र पाठभेदस्याग्रे कोष्ठे
तत्तत्पाठवतां हस्तलेखानां संख्या प्रदीयते । संकिताश्च—दे. = देवनागरी
ह० ले०, ब. = बंगला ह० ले०, न. = नन्दिनागरी ह० ले० ; a, b,
c, d इत्येतैः श्लोकस्य क्रमशः प्रथमः, द्वितीयः, तृतीयः, चतुर्थश्च
पादोऽभिप्रेतः ।]

१. च परा (२ दे., २ ब.). २. परम् (१ दे., १ ब., १ न.) ३. शिव-
संश्रये (१ दे., १ ब., १ न.). ४. शक्तयो (२ दे. २ ब.). ५. सर्वभेदाश्रया निजा
(४ दे., २ ब.).

त्वामधिष्ठाय योगेशि महादेवो महेश्वरः ।
 प्रधानाद्यं जगत्सर्वं⁶ करोति विकरोति च ॥ २१२
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 त्वमेव परमानन्दस्त्वमेवानन्ददायिनी⁸ ॥ २१३
 त्वमक्षरं परं व्योम महज्ज्योतिर्निरञ्जनम्⁹ ।
 शिवं सर्वगतं सूक्ष्मं परं ब्रह्म सनातनम् ॥ २१४
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 वायुर्वलवतां देवि योगिनां त्वं कुमारकः¹¹ ॥ २१५
 ऋषीणां च वसिष्ठस्त्वं व्यासो वेदविदामसि ।
 सांख्यानां कपिलो देवो रुद्राणाञ्चापि शङ्करः ॥ २१६
 आदित्यानामुपेन्द्रस्त्वं वसूनां चैव पावकः ।
 वेदानां सामवेदस्त्वं गायत्री¹² च्छन्दसामसि ॥ २१७
 अध्यात्मविद्या विद्यानां गतीनां परमा गतिः ।
 माया त्वं सर्वशक्तीनां कालः कलयतामसि ॥ २१८
 ओंकारः सर्वगुह्यानां वर्णानां च द्विजोत्तमः ।
¹³आश्रमाणां गृहस्थस्त्वमीश्वराणां महेश्वरः ॥ २१९
 पुंसां त्वमेकः पुरुषः सर्वभूतहृदि स्थितः ।
 सर्वोपनिषदां देवि¹⁴ गुह्योपनिषदुच्यते¹⁵ ॥ २२०
 ईशानश्चापि¹⁶ कल्पानां युगानां कृतमेव च ।
 आदित्यः सर्वमार्गाणां¹⁷ वाचां देवी सरस्वती ॥ २२१
 त्वं लक्ष्मीश्चारूपाणां विष्णुर्मायाविनामसि ।
 अरुन्धती सतीनां त्वं सुपर्णः पततामसि ॥ २२२

6. °कृत्स्नं (२ दे., २ व. १ न.). 7. समानन्दं (१ दे. २ व.), स्वमान०
 (३ दे., १ न.). 8. °न्ददायिका (२ दे., २ व., १ न.). 9. °तिर्निरन्तरम् (२ दे.,
 १ व.). 10. वेदविदा° (१ व.). 11. कुशासना (२ दे.). 12. सावित्री
 (२ दे.). 13. आश्रमाणां च गार्हस्थ्यमी° (१ दे., २ व., १ न.).
 14. ब्रह्मोपनिषदु° (१ दे.). 15. °षदुच्यते (३ दे., २ व., १ न.). 16. चासि
 (४ दे., १ व., १ न.). 17. सर्वभर्गानां (१ व.).

सूक्तानां पौरुषं सूक्तं ¹⁸सामज्येष्ठं च सामसु ।

सावित्री ¹⁹चापि जाप्यानां यजुषां शतरुद्रियम् ॥ २२३

पर्वतानां महामेरुरनन्तो भोगिनामपि ।

सर्वेषां त्वं परं ब्रह्म त्वन्मयं सर्वमेव हि ॥ २२४

रूपं तवाशेषविकारहीन-²⁰

मगोचरं निर्मलमेकरूपम् ।

अनादिमध्यान्तमनन्तमाद्यं

नमामि सत्यं तमसः परस्तात् ॥ २२५

यदेव पश्यन्ति जगत्प्रसूतिं

वेदान्तविज्ञानविनिश्चितार्थाः²¹ ।

आनन्दमात्रं प्रणवाभिधानं

तदेव रूपं शरणं प्रपद्ये²² ॥ २२६

अशेषभूतान्तरसन्निविष्टं²³

²⁴प्रधानपुंयोगवियोगहेतुम् ।

तेजोमयं ²⁵जन्मविनाशहीनं

प्राणाभिधानं प्रणतोऽस्मि रूपम् ॥ २२७

आद्यन्तहीनं जगदात्मरूपम्²⁶

विभिन्नसंस्थं प्रकृतेः परस्तात् ।

कूटस्थमव्यक्तवपुस्तथैव²⁷

नमामि रूपं पुरुषाभिधानम् ॥ २२८

²⁸सर्वाश्रयं सर्वजगद्विधानं

सर्वत्रगं जन्मविनाशहीनम् ।

- 18, ज्येष्ठसाम (५ दे., १ ब. १ न.). 19. चापि जाप्यानां (३ दे., २ ब., १ न.). 20. °षकलाविहीन° (४ दे., २ ब., १ न.). 21. °न-विनिश्चितात्मा [:] (२ दे., १ ब.). 22. नतोऽस्मि (२ दे.), गतोऽस्मि (१ ब.). 23, °र-संनिधिस्थं (१ दे.). 24. प्रधानसंयोग° (२ दे., १ ब.). 25. ब्रह्मवि° (१ ब., १ न.). जन्मविधानहेतुं (१ दे.). 26. °त्मभूतम् (३ दे., २ ब., १ न.). 27. °स्तवैव (२ दे., २ ब., १ न.). 28. अयं पादो नास्ति (२ दे., १ ब.).

सूक्ष्मं विचित्रं ²⁹त्रिगुणं प्रधानं
नतोऽस्मि ते रूपमरूपभेदम् ³⁰ ॥ २२९

आद्यं ³¹महान्तं पुरुषाभिधानं
प्रकृत्यवस्थं त्रिगुणात्मबीजम् ।

ऐश्वर्यविज्ञानविरोधधर्मैः ³²
समन्वितं देवि नतोऽस्मि रूपम् ॥ २३०

द्विसप्तलोकात्मकमम्बुसंस्थं
विचित्रभेदं पुरुषैकनाथम् ।

³³अनेकभेदैरधिवासितं ते
नतोऽस्मि रूपं जगदण्डसंज्ञम् ॥ २३१

अशेषवेदात्मकमेकमाद्यं
³⁴त्वत्तेजसा पूरितलोकभेदम् ।

त्रिकालहेतुं ³⁵परमेष्ठिसंज्ञं
नमामि रूपं रविमण्डलस्थम् ॥ २३२

सहस्रमूर्धानमनन्तशक्तिं
सहस्रबाहुं पुरुषं पुराणम् ।

शयानमन्तःसलिले तवैव ³⁶
नारायणाख्यं प्रणतोऽस्मि रूपम् ॥ २३३

दंष्ट्राकरालं त्रिदशाभिवन्द्यं
युगान्तकालानलकर्तृरूपम् ³⁷ ।

29. त्रिगुणाभिधानं.....°मणुप्रभेदम् (१ दे.). 30. °मलुप्तभेदं (२ दे., २ ब., १ न.—°तभद्रम्). 31. महत्त्वे पुरुषानुरूपं (२ दे.), महत्त्वे पुरुषात्मरूपं (१ ब.), महत्ते पुरुषात्मरूपं (१ दे.), महत्ते पुरुषात्मरूपं (१ न.), महान्तं पुरुषात्मरूपं (१ दे.), महान्तं पुरुषार्थरूपं (१ ब.). 32. °न-विरागधर्मैः, (३ दे., २ ब., १ न.). 33. अनन्तभूतैर° (३ दे., २ ब., १ न.). 34. स्वतेजसा (३ दे., २ ब., १ न.). 35. °लभूतं (१ दे.). 36. तथैव (३ दे., १ ब.), तदेव (१ दे.). 37. °ल-कल्परूपम् (२ दे., १ ब., १ न.), °ल-चक्ररूपम् (१ ब.).

अशेषभूताण्डविनाशहेतुं

नमामि रूपं तव कालसंज्ञम् ॥ २३४

फणासहस्रेण विराजमानं

भोगीन्द्रमुख्यैरपि पूज्यमानम्³⁸ ।

³⁹जनार्दनारूढतनुं प्रसुप्तं

नतोऽस्मि रूपं तव शेषसंज्ञम् ॥ २३५

अव्याहृतैश्वर्यमयुग्मनेत्रं

ब्रह्मावृत्तानन्दरसज्ञमेकम् ।

⁴⁰युगान्तशेषं दिवि नृत्यमानं

नतोऽस्मि रूपं तव रुद्रसंज्ञम् ॥ २३६

प्रहीणशोकं ⁴¹प्रविहीनरूपं

सुरासुरैरर्चितपादपद्मम्⁴² ।

सुकोमलं देवि विभासि⁴³ शुभ्रं

नमामि ते रूपमिदं भवानि⁴⁴ ॥ २३७

नमस्तेऽस्तु महादेवि नमस्ते परमेश्वरि ।

नमो भगवतीशानि शिवायै⁴⁵ ते नमो नमः ॥ २३८

त्वन्मयोऽहं त्वदाधारस्त्वमेव च⁴⁶ गतिर्मम ।

⁴⁷त्वामेव शरणं यास्ये प्रसीद परमेश्वरि ॥ २३९

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38. °रभिपूज्यमा° (२ दे., २ ब.). 39. जनार्दनारूढमिदं प्रशस्तं (१ दे.). 40. युगान्तशेषे (१ दे.). 41. विमलं पवित्रं (४ दे., २ ब., १ न.). 42. °त-पादयुग्म (३ दे., २ ब., १ न.). 43. विलासि शु° (१ दे., १ ब.), विशालशुं (२ दे., १ ब.). 44. नमामि (३ दे., २ ब., १ न.), °मिदं परं तत् (१ दे.). 45. भवायै (१ न.). 46. सुगतिर्मम (१ दे., १ ब.), जगतिर्मम (१ दे.). 47. त्वमेव (३ दे., १ ब.).

NOTE ON THE PĀRVATĪ-STUTI

[*Context*: Brahmā, while practising austerities, produced from his face (or forehead) God Rudra who was born as half male and half female (अर्धनारीनखपुः, I. 11.3). Brahmā then asked him to divide himself, and so Rudra divided himself into two forms, Male and Female. The Male form was further divided into eleven gods called the eleven Rudras, and the Female form was divided into various forms called the Śakti-s. Śāṃkarī, the original Śakti of Śaṃkara or Rudra, was born as Satī, the daughter of Dakṣa Prajāpati, who gave her to Śaṃkara as his wife. Śāṃkarī or Satī was again born as the daughter of Himavān and Menā, and was known as Pārvatī (the daughter of the Parvata or the Mountain-god Himavān). Pārvatī was thus the manifestation of the Original Śakti of Śaṃkara to whom she was finally united as his अर्धशरीरिणो (i. e. sharing half of his body); hence she is also called as Māheśvarī, Śivā, Satī and Haimavatī. —सैवा माहेश्वरी देवी शङ्करार्धशरीरिणो । शिवा सती हैमवती सुरासुरनमस्कृता ॥ (I. 11.13).

Pārvatī at the time of her birth had four faces, three eyes, eight arms, braided and knotted hair (कपदिनी), and was adorned with a portion of the moon (I. 12.43 ff.). At Himavān's request Pārvatī showed him her supreme divine form (ऐश्वरं दिव्यं रूपं) pervading the whole universe (सर्वमावृत्य तिष्ठन्ती, Śl. 59). The account here is on the model of the Bhagavad-Gītā, Adh. 11. On seeing such a form of Pārvatī Himavān was struck with awe and praised her with her one thousand and eight names (I. 12.62-199); there he trembling with fear requested her to show him her gentle and mild form. The Goddess then showed him her pleasant form with two eyes, two arms and black locks of hair, and also with a Tilaka on her forehead and ornaments all over her body. Himavān, then out of joy, praised her with the Stuti as given in the above śloka-s.]

Goddess Pārvatī is praised here both in her immanent as well as in her transcendent form. She creates the universe; Pradhāna (Prakṛiti or the Primordial Matter) exists in her, and the universe is again absorbed in her.—(208). She is the higher

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हिमवत्कृता पार्वती-स्तुतिः

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Prakṛti, higher than the Pradhāna, and she is also called Śivā because of her relation with Śiva.—(209). In her exist the Pradhāna, the Puruṣa (Spirit.), the Mahān (or Buddhi Principle) and also the Īśvara or Śiva. In her exist the Avidyā (Ne-science), Niyati (Destiny), Māyā (the great creative divine power) and the Kalā (Arts & Sciences).—(210). She is the highest Śakti (Energy) which is infinite and remains in the highest abode. She is free from all distinctions, and still she is the substratum of all the distinctions and appearances.—(211). The great God Īśvara (Śiva) depends on her in creating and destroying the universe (Pradhāna etc.).—(212). United with her the God Śiva enjoys his inner bliss. She is the bliss, and bliss bestower.—(213). She is the imperishable (अक्षर) and the highest heaven (परं व्योम), she is the stainless great Light, she is Śiva and she is also the all-pervading, eternal and the absolute Brahman.—(214). Thus, she in her immanent form, creates and pervades the material universe (तत्सद्गुण तदेवानुप्रविशत्-*upaniṣad*), but in her transcendent form she is beyond the universe, the pure and absolute Reality.

From śl. 215 to śl. 224 Dakṣa describes the various *Vibhūti*-s (magnificences) of the Goddess as a part of her Stuti. This description is mainly on the model of the 10th Adh. (called the *Vibhūti-yoga* Adh.) of the *Bhagavad-Gītā* where Lord Kṛṣṇa relates his *vibhūti*-s to Arjuna. This *Pārvatī-Stuti* of the *Kūrma-Purāṇa* contains not only the similar ideas, but also the similar expressions as contained in the *Vibhūti-yoga* Adh. of the *Gītā*.

For example :—

Kūrma-P. (I. 12)
 त्वं शक्रः सर्वदेवानां (215a)
 योगिनां त्वं कुमारकः (215d)
 व्यासो वेदविदामसि (216b)
 सांख्यानां कपिलो देवः 216c)
 रुद्राणां चापि शङ्करः (216d)
 आदित्यानामुपेन्द्रस्त्वं (217a)
 वसूनां चैव पावकः (217b)

Bhagavad-Gītā (Adh. 10)
 देवानामस्मि वासवः (22b)
 सेनानीनामहं स्कन्दः (24c)
 मुनीनामप्यहं व्यासः (37c)
 सिद्धानां कपिलो मुनिः (26d)
 रुद्राणां शङ्करश्चास्मि (23a)
 आदित्यानामहं विष्णुः (21a)
 वसूनां पावकश्चास्मि (23c)

वेदानां सामवेदस्त्वं (217c)	वेदानां सामवेदोऽस्मि (22a)
गायत्री छन्दसामसि (217d)	गायत्री छन्दसामहं (35b)
अध्यात्मविद्या विद्यानां (218a)	अध्यात्मविद्या विद्यानां (32c)
कालः कलयतामसि (218d)	कालः कलयतामहं (30b)
ॐकारः सर्वगुह्यानां (219a)	गिरामस्म्येकमक्षरं (25b)
पुंसां त्वमेकः पुरुषः } सर्वभूतहृदि स्थितः }	अहमात्मा गुडाकेश } सर्वभूताशयस्थितः }
सुपर्णः पततामसि (222 a)	वैनतेयश्च पक्षिणाम् (30 a)
सामज्येष्ठं च सामसु (223 b)	बृहत्साम तथा साम्नां (35 a)
पर्वतानां महामेरुः (224 a)	मेरुः शिखरिणामहं (23 a)
अनन्तो भोगिनामपि (224 a)	अनन्तश्चास्मि नागानां (29 a)
त्वन्मयं सर्वमेव हि (224 a)	न तदस्ति विना यत्स्यान्मया भूतं चराचरम् (39 c a)

From śl. 225 to śl. 237 *Satya* (Truth), *Praṇava* (Omkāra), *Prāṇa* (Life-force), *Puruṣa* (Spirit), *Pradhāna* (Primordial Matter), *Jagad-aṇḍa* (Mundane Egg, the universe), *Parame-ṣṭhin* (the supreme deity) residing in the sun, *Nārāyaṇa*, *Kāla* (Time or Death), *Śeṣa* (thousand-headed serpent forming the couch of Viṣṇu), *Rudra* (Śiva in his terrible form who performs his tāṇḍava dance at the commencement of the Dissolution of the universe) and the mild and pleasant form which Pārvatī showed to Dakṣa are all conceived as the forms of Goddess Pārvatī.

In śls. 225 ff. the cosmic aspect of the Goddess is clearly brought out. The *Satya* (Truth) which is pure, changeless, beginningless and eternal and which is beyond the darkness, the *Praṇava* (the syllable Om) which the learned see as the cause of the universe and which is the pure bliss, the *Prāṇa* (Life-force) which has entered all the beings, which causes the union and the separation of the *Pradhāna* and the *Puruṣa*, which is lustrous and which is without birth and death, the *Puruṣa* (Spirit) which has no beginning and end, which is the soul of the universe, which is beyond the *Prakṛti*, and which is changeless and unmanifest, the *Pradhāna* (*Prakṛti*) which is the substratum of all, which builds the whole universe, which is all-pervading, unborn and imperishable, subtle, varied, having the three Guṇa-s (Sattva, Rajas and Tamas) as its constituents and containing in its form all the forms in their unmani-

fest state, the *Mahān Puruṣa* (or the Mahat, the Buddhi Principle) which is nearest to the *Prakṛti*, being its first product, and which is the seed of the three *Guṇas*, the *Jagad-aṇḍa* (Mundane Egg out of which the universe was evolved) which contained the fourteen worlds (Seven below and seven above), which rested in the Primeval waters, which inheres in itself curious differences, and which is associated with the *Puruṣa*, *Parme-ṣṭhin* (the supreme being) residing in the sun, which is identified with the Veda, and which is the cause of the three divisions of Time, *Nārāyaṇa* who has thousand heads and thousand arms, and who is the ancient *Puruṣa* or Spirit and who sleeps in the Primordial Waters, the *Kāla* (Death) who has terrible Jaws, who is worshipped by the gods, who produces the fire of destruction at the end of the creation and who causes the destruction of all the beings, *Śeṣa* the great Serpent with his thousand hoods, being worshipped by the chiefs of the serpents, and forming the couch of *Viṣṇu*, *Rudra* (the terrible form of God Śiva) who has three eyes, whose power and majesty is unhindered, who enjoys the highest and immortal bliss and who performs his *tāṇḍava* dance at the commencement of the dissolution of the universe, and the *gentle and pleasing form* which *Pārvatī* showed to *Dakṣa*, are all conceived here as the forms of *Pārvatī*. *Dakṣa* even conceives himself as a part of Goddess *Pārvatī* (त्वन्मयोऽहं) whom he thinks as his best refuge (त्वमेव च गतिर्मम) and completely surrenders himself to her grace (त्वमेव शरणं यास्ये प्रसीद परमेश्वरि).

—ANAND SWARUP GUPTA

METRES OF CLASSICAL POETRY IN THE PURĀṆAS*

By

ADAM HOHENBERGER

[अस्मिन् लेखे विद्वान् लेखकः महापुराणेषु प्रयुक्तानां लौकिकछन्दसां पूर्णं विचरणं स्थलनिर्देशसंख्यासहितं लैटिनवर्णानुक्रमेण प्रस्तौति । संकलनात् प्राक् सोदाहरणं साधयति यत् पुराणगतच्छन्दांसि यथा काव्यानां परिपाटीमनुसरन्ति न तथा वैदिकीम्—यद्यपि त्रिष्टुप्, जगती वा प्राप्यते एव पुराणेषु । सम्यक् परीक्षणेनेदं निश्चीयते यत् प्रयुक्तच्छन्दसां संख्याविषये अनेकप्रसिद्धकाव्यग्रन्थापेक्षया पुराणसाहित्यं कथमपि न्यूनं नास्ति अपितु भागवत-मत्स्य-पद्म-पुराणानि तु शाकुन्तल-रत्नावली-मालविकाग्निमित्रादिकमपि अतिशेरते । अत्रास्मिन् प्रमाणबहुले लेखे विदुषा लेखकेन नानोदाहरणैः स्वविचारस्य पृष्टीकरणं कृतम् । तथा छन्दःसाहाय्येन श्लोकान्वेषणमपि प्रदर्शितम् ।]

At the first glance it might appear that the Purāṇas are composed throughout in the epic Śloka metre and contain very rarely a vedic Triṣṭubh or a Jagatī. The Agnipurāṇa, above all, creates such an impression according to a statement at the end of this work, it contains 11457 verses (āḍitaḥ ślokānām samaṣṭyaṅkāḥ 11457). There we find, apart from short prose-pieces, also a few solitary verses with 11 or 12 syllables. These verses are not based on the number of simple syllables as the vedic metres are, but here the order and quantity of each syllable is fixed according to certain rules as in the works of classical poetry. Indravajrā (115, 40), Upendravajrā (192, 10, 196, 16), Upajāti (196, 15, 255, 35) and Varṇāsthā (270, 14, 15) are represented here. In a single verse the four metres Upendravajrā, Indravajrā, Vātormī and Śālinī occur one after the other :

Agastya evaṁ khaṇanād dharitrīm
Pūjām apatyam balaṁ ihamānaḥ/
ubhau varṇāv ṛṣir ugraḥ pupoṣa
satyā deveṣv āśiṣo vai jagāma// 206, 13.

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Similarly, in the first part of the *Brahmāṇḍapurāṇa* classical metres make a rare exception. There are only three such verses among 432 ślokaś. With regard to the number of syllables they correspond to a vedic *Triṣṭubh*. But a closer examination shows that they also are composed according to the rules of classical poetry. Of them one proves to be *Upajāti* (I, 1, 174) while the other two have a stamp of *Śālinī* on them (1, 5, 107, 108). In the third *Pāda* of the *Brahmāṇḍapurāṇa*, as against in the first, we find other metres also more frequently. The chapters 41, 50 offer eight different metres, viz., 1 each of *Vasantatilakā* and *Mandākrāntā*, 2 each of *Indravajrā* and *Upendravajrā*, 4 *Upajātis*, 5 *Mālinīs*, 9 *Śārdūlavikrīḍitas* and 10 *Sragdharās*. The variety is still greater in the *Bhāgavatapurāṇa* VII, 8, where *Upajāti*, *Śālinī*, *Vamśasthā*, *Vasantatilakā*, *Kanakaprabhā*, *Bhujaṅga-Prayātā*, *Praharṣiṇī*, *Śālinī* and *Mandākrāntā* occur in a colourful series.

A closer examination of the different works leads us to the astonishing conclusion that, with regard to the number of metres employed, the *Purāṇas* do not lag behind the many famous classical poems. *Harṣadeva* employs in the *Ratnāvalī* 14 more or less classical metres apart from the *Śloka*, whereas *Kālidāsa* uses 20 in the *Mālavikāgnimitra* and 21 in the *Śakuntalā*. These figures are surpassed in the *Bhāgavata*-, *Matsya*-, and *Padmapurāṇas*. Although the considerably greater volume of these works has to be taken into account, still we can not overlook the fact that the authors endeavoured to vie with the classical poets. In works this is already evident from the fact that they begin with a classical metre. The first or the second verse (as the case may be) in the *Matsya*-, *Varāha*-, and in the *Sṛṣṭikhaṇḍa* of the *Padmapurāṇa* are composed in the metre *Sragdharā* following the example of *Kālidāsa's Śakuntalā*. The *Bhāgavata-purāṇa* and the *Brahmapurāṇa* exhibit the metre *Śārdūla-vikrīḍita* in the first two verses. In this regard all the *Purāṇas* are surpassed by the *Harivaṃśa*. In a short introduction, which precedes the main work, each single verse is composed in a different metre with only one exception. There we find *Śloka*, *Vasantatilakā*, *Āryā*, *Vasantatilakā*, *Upendravajrā*, *Indravajrā*, *Gīti* and *Upajāti* in this

order. The Bhaviṣyapurāṇa contains six different metres in the first eight verses.

This state of affairs is interesting from more than one point of view. It shows that the authors of the Purāṇas were well acquainted with the rules of classical poetry. Although the ability of the individual poet might have varied from one to the other, yet from the variety of the metres employed clues may be obtained about the time of the composition. It is striking that the works of earlier time like the Vāyu- and the Viṣṇupurāṇa contain only nine or ten metres whereas their number in the Bhāgavata-purāṇa, which is generally considered to be younger, rises up to 31. The Agnipurāṇa is an exception here. The fact that only very few metres are employed in it cannot be considered as an evidence of its high antiquity because individual episodes, like the narration of the great flood, give the impression of a later composition. The question might remain undecided whether the authors of this work were less acquainted with classical poetry or they did not attach much importance to the presentation of the entire material in classical metres.

A register of all metres and the places of their occurrence in the great Purāṇas has, above all, a practical significance. I came upon the idea of such a compilation as I was attempting to verify all the quotations in Rāmānuja's Vedāntadīpa. Particularly a passage in Śālinī metre could not be located for a long time. Rāmānuja quotes only the first line in his shorter interpretation of the Brahmasūtras (1, 2, 26). The full text is found in the corresponding place of his great Commentary, in the śrībhāṣya, where it runs as follows :

“smaranti ca munayaḥ/ :—

dyām mūrdhānam yasya viprā vadanti
kham vai nābhim candrasūryau ca netre/
diśaḥ śrotre viddhi pādaḥ kṣitīm ca
so 'cintyātmā sarvabhūtapraṇetā // iti.

It is followed by a passage, similar in content, from the Mahābhārata 12, 47, 68 which has parallel in the Matsyapurāṇa

(246, 53). Also Matsyapurāṇa 154, 9, 10 and its parallel Padmapurāṇa V, 40, 12 correspond to the above quotation from the point of view of their content as well as the metre Śālinī. But Rāmānuja could hardly have had this passage in view, because the last line of the quotation is missing here. Moreover the context is about a eulogy which the gods offer, not to Viṣṇu, but to Brahmā. Only after a long search, the full quotation was found in the Brahmāṇḍapurāṇa 1, 5, 107, and further, almost in similar wording, also in the Vāyupurāṇa 9, 120 and in the Śivapurāṇa VII, 1, 12, 76. But it is remarkable how less accurately the text is transmitted in the first two places. Of the obvious scribal errors only two may be mentioned : in the Vāyupurāṇa the Nominative *dyaur* next to the Accusative *mūrdhānam* and in the Brāhmāṇḍapurāṇa the complete omission of *dyaur* and its subsequent replacement by *vai*. Rāmānuja has preserved-not only in this case-the wording more faithfully than the original texts. An example from the vedic literature is Atharvaveda-saṁhitā 8, 9, 10 of the Paippalāda-school. In the Tübingen Manuscript and in the editions based on it the passage is transmitted full of mistakes and would have remained unintelligible, had not Rāmānuja recorded the wording correctly in his interpretation of Brahmasūtra II, 3, 42.

The present work is divided into a table of the employed metres and a register of the places of their occurrence. In the table the consulted works are given in the Latin alphabetical order from top to bottom on the left hand side. It contains all the great Purāṇas whose number is given in the lists, mostly as 18, but which actually amounts to 19. In the Padmapurāṇa (IV, 111, 90-94) the Vāyu is omitted and in the Matsyapurāṇa (53, 11-59) the Śivapurāṇa is omitted. The Kūrma-Purāṇa (1, 1, 13-15) maintains the number 18, but mentions the Vāyupurāṇa as the 18th and the Brahmāṇḍapurāṇa as the 19th. We may spare ourselves the justification of the number 18 through the argument that either the Śivapurāṇa or the Brahmāṇḍapurāṇa is regarded as "a Purāṇa proclaimed by Vāyu", because the editions of the texts of three works, and thus of all the 19 great Purāṇas, are

available to us. A Nāradiyapurāṇa is mentioned in the lists of the Mahāpurāṇas as well as of the Upapurāṇas. The Bṛhannāradiyapurāṇa, which has been consulted, should belong to the former group, because it enjoyed such a high respect that Rāmānuja quotes the verse 36, 17 in his Bhagavadgītābhāṣya (13, 4). Another quotation in his two interpretations of Brahmasūtra IV, 1, 13 is found in the Brahmaparivartapurāṇa (4, 130, 9) as well as in the Bṛihan-nāradiyapurāṇa (9, 79). Of the Skandapurāṇa, which according to Matsyapurāṇa 53, 43 should contain altogether 81100 verses, only an edition of the Sahyādri khaṇḍa apart from a few Māhātmyas was available. The Harivaṁśa, about which M. Winternitz commented long ago that this work is "in reality a Purāṇa", indeed "absolutely and entirely a Purāṇa" (History of Indian Literature, Vol. I. pp. 443, 454) has also been consulted and the information about it has been given at the end.

The metre employed in the consulted works are given in the table from left to right at the top in the same order as was maintained by Albrecht Weber in his two monographs of Indian Prosody (Abhandlungen über die Metrik der Inder) in the eighth volume of the Indische Studien, Berlin 1863. About the names of the metres, it is explained there that not a few are based on epithets for women, some give at the same time a hint as to the way the corresponding metre is constructed, others imitate the voices or habits of animals and some are derived from flora or borrowed from the names of gods and demons (pp. 170-178). In the Purāṇas are to be found, among the Gaṇachandas with a specific number of feet, each consisting of four morae, the varieties of the Āryā (1-5); some Mātrāchandas with a specific number of morae, although not bound by any definite order of feet (6-10), in a greater number the akṣarachandas in which the number of syllables and the quantity as well as the order of each individual syllable (11-46) is fixed. From the latter variety, which are similar in the fact that the four lines of a verse are constructed in the same way, three groups can be formed; metres with 11 syllables (varieties of Triṣṭubh 11-20), metres with 12 syllables (varieties of the Jagatī 21-30) and metres with more than 12 syllables (31-46).

A reference may be made of some of the metres which were not described in detail in the above-mentioned monographs. In the Brahmāṇḍapurāṇa there are eight lines with 10 syllables each and two lines with 11 syllables each, all of which begin with the expression tvadbhītā. This metre is not given in the 13 varieties of the Pañkti (op. cit., pp. 369-371). In its construction it resembles the Śālinī with the following exception, viz., that at the beginning of each line there are three long syllables before caesura in stead of four tvadbhītā anudravanti janās, tvadbhītā brama-caryam caranti.....

In the Bhaviṣyapurāṇa (III, 3, 20, 8) there is variety of the Triṣṭubh which resembles the metre Sumukhī in the first and in the fourth pāda, but contains in the second and in the third pāda Amphimacer in stead of Amphibrachys.

Jayati te vapur divyavigrahaṁ
nayati sarvadā devatāgaṇān /
pibati mātṛiyaṁ dugdham uttamaṁ
vadhati sarvadā daityadānavān //

A rather irregularly constructed variety of the Jagatī corresponds, to a great extent, to the metre Lalitā except in the first pāda (Bhaviṣyapurāṇa IV, 134, 46).

A verse from the Garuḍapurāṇa (110, 14) resembles in the second and in the fourth line the metre Drutavilambita, according to which also the second and the fourth lines of the metre Hariṇa-plutā are constructed (op. cit., p. 360). The first and the third lines end like the Vaitāliya, but contain at the beginning a long syllable in stead of a short one, in other words, each line has one mora more :

Karṇabhūṣaṇasaṁgrahocito
yadi maṇis tu pade pratibadhyate /
kiṁ maṇir nahi śobhate tataḥ
bhavati yojayitur vacanīyatā //

The Padmapurāṇa (V, 43, 92) contains a verse, whose 14 syllables, with the exception of the penultimate one, are all short: bhavabhayahara hara parama udāra mama sukhakaraṇa nikhila-

surasāra.....comparable are the metres Gaurī with two long syllables after 14 short ones. (op. cit., pp. 385, 390).

A verse in the Śivapurāṇa is a Mātrāsamaka (op. cit., pp. 314-319), but contains 19 in stead of 16 morae. Moreover the last words of each two lines rhyme with one another :

vairibhayamkara śamkara janaśaraṇasya
vande tava padapadmaṁ sukhakaraṇasya /
vijñaptiṁ mama karṇe skanda nidhehi
nijabhaktiṁ janacetasi sadā vidhehi //

As examples for the employment of refrain, which A. Weber has traced to the vedic literature (op. cit., pp. 69-71) three cases may be cited. Three in a series of verses, the last syllable has the same sound, and that is in the metres Indravajrā: tvām āhur agryaṁ puruṣaṁ purāṇaṁ (Matsyap. 163, 99-103); Vasantatilakā: samcintayed bhagavataḥ caraṇāravindam (Brahmavaivartap. 1, 30, 1-6); Vibudhapriyā: Candrasekharam āśraye mama kiṁ kariṣyati vai Yamaḥ (Padmap. VI, 236, 75-82).

The Gāthās, which are constructed irregularly, are omitted in the table and in the register (see Matsyap. 159, 40-43. of Padmap. V., 41, 181-184).

It is not always possible to delimit the individual verses exactly. Occasionally two lines are constructed as Upajāti and the other two as Vamśasthā or three lines belong to one metre and only the fourth line to another metre. There are isolated cases of combination between Indravajrā and Śalinī or Vamśasthā and Vasantatilakā. In such special cases each half verse is noted down separately. Otherwise the whole verse is given under one metre or the other, because the enumeration of all the irregularities would have impaired the general view. In Indian Prosody such mixed constructions are considered as varieties of the Upajāti. While commenting upon the plural Upajātayaḥ, which occur in a sūtra of Pingala, A. Weber says that 14 different varieties of the Upajāti can be constructed from the two metres Indravajrā and Upendravajrā alone through various combinations of the individual lines. Moreover, he refers to the view

of the commentator Halāyudha and others. According to which it is possible to construct sub-varieties or varieties of the Upajāti from Vamśasṭha and Indravamśa, and Śālinī and Vātormī, as well other metres which differ slightly from each other (op. cit., pp. 372, 373). A number of examples of such mixed varieties are to be found above all, in the Harivamśa II, 22, 28-60 ; in the Matsyapurāṇa 25-42 ; and in the Bhāgavatapurāṇa X, 63. 36 ; 64, 13, XI, 14, 24 ; 22, 30.

A register of all the metres of classical poetry, employed in the Purāṇas, makes it easier to trace the quotations to a great extent. In order to find out where a certain verse occurs and whether it is to be found at other places also, it is sufficient to refer to the places of occurrence of the corresponding metre in each work. The following two examples may illustrate this point. (III, 7, 14)/ (a) According to the Viṣṇupurāṇa/, Yama says to his following to his servant in the metre Puṣpitaḡrā :

Parihara Madhusūdanaprapannān

Prabhur aham asmi nṛṇām na Vaiṣṇavānām //

The Vāmanapurāṇa (94, 31) substitutes- prasannān for- prapannān and anyanṛṇām for asmi nṛṇām. The Garuḍapurāṇa (219, 16) has-prapannān as in the Viṣṇupurāṇa and anyanṛṇām as in the Vāmanapurāṇa, but na is intensified through the addition of kadāpi without any regard to the length of the verse. Finally the Padmapurāṇa (VI, 194, 102) changes Madhusūdana-prapannān or the prasannān into Bhagavatkathāsu Mattān. The order of the changes mentioned here might reflect, at the same time, the chronological order of the four works.

(b) The Bhāgavatapurāṇa has, after the end of the 12 books, a Bhāgavatamāhātmya in six chapters. The colophons begin with the words : iti śrīpadmapurāṇe uttarakhaṇḍe. The search after these six chapters in the voluminous Uttarakhaṇḍa of the Padmapurāṇa would be quite a time-consuming job, in so far as there is no table of contents. On the other hand a comparison of the metres, which are found in it, leads us to our goal faster. The corresponding metres are as follows :

Metre	Māhātmya	Uttarakhaṇḍa
Vasantatilakā	1,1	189,4
Mālinī	3,73	191,74
Puṣpitāgrā	7,99	194,102
Śikhariṇī	6,100	194,103
Prabhaṣiṇī	6,103	194,106

The rest of the metres also, which occur in the Māhātmya, are to be found in these chapters, reduced in the above way. A comparison with the edition of the text shows an almost complete agreement between the Māhātmya and Padmapurāṇa VI, 189, 4-194, 106. Only a few additional verses, which are to be found in some manuscripts, are also taken in the edition of the Padmapurāṇa. It is evident from various passages that the Bhāgavatapurāṇa in its present form was known to the authors of the Padmapurāṇa VI. It is expressly stated in the Padmapurāṇa VI that the Bhāgavatapurāṇa consists of 18000 verses and 12 books (grantho 'ṣṭadaśasāhasro dvādaśaskandhasaṃyutaḥ 191, 28. of 193, 52, 194, 105).

The table and the register of metres are presented in the following pages with the hope that these might help many a researcher in saving time and energy.

The following editions are used and quoted :

Agnipurāṇa	Poona 1900
Bhāgavatapurāṇa	Bombay 1800
Bhāviṣyapurāṇa	Bombay 1952

I Brāhma-, II Madhyama-, III Pratisarga-, IV Uttaraparva	
Brahmapurāṇa	Poona 1895
Brahmāṇḍapurāṇa	Bombay 1935
Bṛhan-Nāradyapurāṇa	Calcutta 1891
Garuḍapurāṇa	Calcutta 1890
Kūrmapurāṇa	Calcutta 1800
Liṅgapurāṇa	Bombay 1924
Mārkaṇḍeyapurāṇa	Calcutta 1862
Matsyapurāṇa	Poona 1907
Padmapurāṇa	Poona 1893, 1894

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I Ādi-, II Bhūmi-, III Svarga-, IV Pātāla-, V Sṛṣṭi-,
VI Uttarakhaṇḍa

Śivapurāṇa

Bombay 1933

I Vidyeśvarasamhitā,

II Rudrasamhitā 1 Sṛṣṭi-, 2 Satī-, 3 Pārvatī-, 4 Kumār-,

5 Yuddhakhaṇḍa

III Śatarudrasamhitā

IV Koṭirudrasamhitā

V Umāsamhitā,

VI Kailāsasamhitā,

VII Vāyavīsamhitā 1 Pūrva-, Uttarkhaṇḍa

Skandapurāṇa Sahyādrīkhaṇḍa

Bombay 1877

I Pūrvārdha, II Uttarārdha, III Reṇukā, IV Candracūḍa-,

V Nāgāhvaya-, VI Varuṇapura-, VII Kāmākṣī-,

VIII Māṅgīśamāhātmya

Vāmanapurāṇa

Bombay 1929

Varāhapurāṇa

Calcutta 1887-1893

Vāyupurāṇa

Poona 1905

Viṣṇupurāṇa

Calcutta 1882

Harivaṁśa

Bombay 1891

A Table of the metres employed in the Purāṇas

(The numbers below show how many verses in particular metre are to be found in the individual works.)

Nr.	1	2	3	4	5	6	7	8	9	10
	Āryā	Gīti	Upagīti	Udgīti	Āryagīti	Vaitaliya	Apaccchand- asika	Aparāntikā	Aparavaktra	Puṣpitāgrā
Agnipurāṇa										
Bhāgavata	3	8		2	1	2		18		28
Bhaviṣya	21	6			2	2	3			14
Brahma									2	3
Brhmāṇḍa		2								5
Brhmavaivarta										
Brhan-Nāradiya										
Garuḍa	25	3	1	4			9			2
Kūrma							1			1
Liṅga						2				5
Mārkaṇḍeya										4
Matsya	9	2		1		1	7		8	34
Padma I							1			
II	2									
III										
IV					2	8				5
V	1						5			11
VI	5	8	1			1			1	9
Śiva										3
Skanda	1									2
Vāmana		1	1							2
Varāha							1			1
Vāyu	1									
Viṣṇupurāṇa										25
Harivaṁśa	1	1							4	18

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11	12	13	14	15	16	17	18	19	20	21	22	23	24
Indravajrā	Upendravajrā	Upajāti	Dodhaka	Śalini	Vātorṇi	Bhramara Vilasita	Rathoddhata	Svāgatā	Sumukhī	Vamśasthā	Indravamśa	Drutavilam- bita	Totaka
1	2	3								2			
86	43	721		20	6			6		974	63	1	
46	23	204		17			4			11		2	2
72	31	343	1	35	1		2			18		1	
30	19	113		8						31	4		
	1	17								20			
8	15	51								2			
27	9	113		4			1	1		16	1		
11	19	80		11	14		1			4			
11	21	67		13			6			14		5	
17	4	50		5	1		1		5	8	1		
50	26	404	11	10	21	1	4			50	1	12	14
4	1	17					7			2	13		5
50	1	115								13	7		5
		2										1	
9	3	86		11			14			34	11	4	
38	25	173		16						36	1	9	6
21	1	104		7			21			60	32	2	1
44	25	298		25	1					94	1	7	
27	18	121		5			2			15		1	11
72	24	452		11						83	3		
28	35	201		16	5					68			
22	10	52		15	2					32			
15	7	109								8			
33	29	266		16	4					54			

	Nr.	25	26	27	28	29	30	31	32	33	34
		Bhujāṅga- prayāta	Sragviṇī	Pramitākṣarā	Drutapada	Lalitapada	Vaiśvadevī	Prabhaṣiṇī	Ruciṛā	Mattamayūra	Mañju- bhāṣiṇī
Agnipurāṇa											
Bhāgavata		2	4		18			8	14	1	1
Bhaviṣya		9						3	3		
Brahma								3	1		
Brahmāṇḍa											4
Brahmavaivarta											
Bṛhan-Nāradya											
Garuḍa								1			
Kūrma		5						3			
Līṅga		3						6			3
Mārkaṇḍeya								6	3		
Matsya		9	22	1				4	38		
Padma I											
II		3									
III											
IV								2	1		
V			21					2	4		
VI		4						3			
Śiva		1									
Skanda				2				2			
Vāmana						2			2		
Varāha								1	3		
Vāyu								1	5		
Viṣṇupurāṇa								3			
Harivaṁśa							2	2	9		

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35	36	37	38	39	40	41	42	43	44	45	46
Kanaka- prabhā Vasanta- tilakā	Mālinī	Pañcacāmara	Śikharīṇī	Prthvī	Harīṇī	Mandākṛāntā	Narkuṭaka	Vibudha- priyā	Śārdulavi- krīḍita	Sragdharā	
2 652	21		2			12	28		14	2	
214	16		1	3		3			7	5	
9	2					1			7		
55	5					1			9	10	
7	5									2	
12											
36	6		1						7	5	
	1										
7	4					2			1	4	
28	4										
52	13	9		1						3	
1	3		1								
15	1	4							8		
			1			1			2	1	
50	7	4	1	7		1			11		
51	6	2							2	2	
49	16		1	4		2		8	25	12	
39	7		30	1	1	1			13	5	
31	4								3	3	
21	2		1	1					3	9	
3	1									1	
2											
10	1								1		
5	2										

B. REGISTER OF THE PLACES OF OCCURENCE

1. *Āryā* :

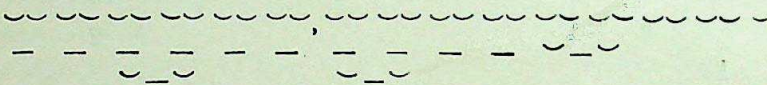
2 Lines with 8 feet each. Each foot consists of 4 short or 2 long or 2 short and 1 long syllables in various combinations.

Exceptions :

(a) The eighth foot in each line consists of only one long syllable.

(b) The sixth foot of the second line consists of only one short syllable.

1.



2. Similarly the second line, but in the sixth foot only.

Bhāgavatapurāṇa

VI, 16, 39. 45. 46.

Bhaviṣyapurāṇa

I, E, 2 ; 4, 128 ; 73, 48.

IV, 61, 11-16. 18. 20-22 ; 68, 25 ; 137, 16-19 ;

140, 21. 72 ; 207, 15.

Garuḍapurāṇa

68, 9. 10. 27. 43 ; 69, 23 ; 70, 21 ; 71, 12-15. 17. 18 ; 72, 14-15 ;

73, 8-10 ; 76, 1-4. 7.8 Uttkh 1, 2 ; 2, 15.

Matsyapurāṇa

193, 34. 35. 38-44.

Padmapurāṇa

II, 43, 41, 43. V, 43, 71. VI, 7, 23. 24 ; 12, 56 ; 13, 34 ; 14, 3.

Skandapurāṇa

II, 9, 73.

Vāyupurāṇa

1, 2.

Harivaṃśa

E, 3.

2. *Gṛī* :

Like *Āryā*, but without the shortening of the sixth foot in the second line.

Bhāgavatapurāṇa

VI, 16, 36-38. 40-43. 47.

Bhaviṣyapurāṇa

III, 4, 14, 12. IV, 3, 96. 97 ; 10, 5 ; 61, 17. 19.

Brahmāṇḍapurāṇa

III, 42, 28. 29.

Garuḍapurāṇa

71, 16. Uttkh 2, 14 ; 25, 42.

Matsyapurāṇa

193, 37. 45.

Padmapurāṇa

VI, 8, 14 ; 224, 18-23 ; 255, 66.

Vāmanapurāṇa

95, 91.

Harivaṁśa

E, 7.

3. *Upagīti* :

Like Āryā, but with only one short syllable in the 6th foot of both the lines.

Garuḍapurāṇa

(76, 6).

Padmapurāṇa

VI, 8, 5.

Vāmanapurāṇa

95, 82.

4. *Udgīti* :

Reversal of Āryā ; in the first line one short syllable only in the sixth foot.

Bhāgavatapurāṇa

VI, 16, 34. 35.

Garuḍapurāṇa

76, 5.

Matsyapurāṇa

193, 36.

Without any shortening ; in both the lines the sixth and the eighth feet contain 4 morae.

VI, 16, 44.

III, 4, 25, 7. 8.

IV, 112, 1.2.

1. 3.

2. 4.

IV, 7, 32 ()

X, 90, 21.

I, 5, 106. 107.

I, 72, 167 ; 107, 53.

140, 40.

IV, 5, 2-5 ; 21, 20 ; 25, 1-3. VI, 112, 32.

1. 3. $\cup$ $\cup$ $-$ $\cup$ $\cup$ $-$ $\cup$ $-$ $\cup$ $-$ $-$
2. 4. $\cup$ $\cup$ $-$ $-$ $\cup$ $\cup$ $-$ $\cup$ $-$ $\cup$ $-$ $-$

IV, 84, 1. 2 ; 97, 31.

68, 26. 28. 34. 42 ; **69**, 30. 31 ; **71**, 4 ; **73**, 14.15.

II, 26, 78.

69, 62 ; 81, 1.2 ; 95, 36 ; (138, 51. 52. 56).

Padmapurāṇa

I, 57, 78; V, 21, 22. 23 ; 23, 70b. 71a. 73a.

Varāhapurāṇa

149, 3b.

8. *Aparāntikā*

1. 3. 4. ~~~~~ — ~~~~~ — ~~~~~ — ~~~~~ —
 2. ~~~~~ — ~~~~~ — ~~~~~ — ~~~~~ —

Bhāgavatapurāṇa

X, 31, 1-18.

9. *Aparavaktra*

1. 2. ~~~~~ — ~~~~~ — ~~~~~ — ~~~~~ —
 3. 4. ~~~~~ — ~~~~~ — ~~~~~ — ~~~~~ —

Brahmapurāṇa

33, 47 ; 237, 12.

Matsyapurāṇa

133, 68-70 ; 136, 63 ; 137, 29. 30. 35. 36.

Padmapurāṇa

VI, 6, 6a.

Harivaṁśa

II, 62, 18 ; 85, 78 ; 123, 32. III, 6, 13.

10. *Puṣpītāgrā*

1. 3. ~~~~~ — ~~~~~ — ~~~~~ — ~~~~~ —
 2. 4. ~~~~~ — ~~~~~ — ~~~~~ — ~~~~~ —

Bhāgavatapurāṇa

I, 9, 32-42. III, 4, 27. 28 ; 33, 27. IV, 23, 39 ; 31, 20-22.
 X, 7, 24. 25 ; 21, 2 ; 90, 22. XI, 2, 53-55. XII, 12, 65-67.

Bhaviṣyapurāṇa

I, 121, 28 ; 145, 24. IV, 25, 43 ; 26, 41 ; 49, 18 ; 85, 54 ;
 109, 35 ; 116, 17 ; 187, 12. 14 ; 190, 26-28 ; 206, 30.

Brahmapurāṇa

32, 108 ; 36, 124 ; 173, 36.

Brahmāṇḍapurāṇa

II, 27, 60. 95. 100. 128, IV, 39, 24.

Garuḍapurāṇa

115, 31 ; 219, 26.

Kūrmapurāṇa

I, 17, 68.

Līṅgapurāṇa

I, 33, 13, 18 ; 34, 23 ; 71, 37 ; 104, 28.

Mārkaṇḍeyapurāṇa

2, 63 ; 3, 85 ; 106, 65 ; 107, 11.

Matsyapurāṇa

54, 31 ; 55, 33 ; 57, 28 ; 60, 49 ; 61, 57 ; 62, 39 ; 69, 63, 64 ;
 77, 17 ; 98, 15 ; 100, 37 ; 115, 19 ; 134, 31-33 ; 136, 64 ;
 137, 31-34 ; (138, 48-50) ; 139, 45 ; 161, 88, 89 ; 276, 19 ;
 281, 14, 16 ; 285, 21-23 ; 286, 15, 16.

Padmapurāṇa

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Die letzteren beiden Metren sind zwar einander gleich, werden aber von den Metrikern gesondert aufgeführt. Vgl. A. Weber, a. a. O. S. 386. 420.

36. *Vasantatilakā*

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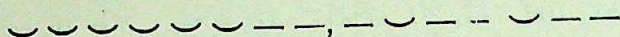
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IV, 7, 28. VII, 8, 42. VIII, 7, 17. X, 8, 29-31; 9, 3;
13, 11; 21, 5; 33, 8; 90, 20. XI, 30, 3.

Bhaviṣyapurāṇa

I, 34, 8; 137, 1. IV, 127, 90.

Brahmapurāṇa

36, 117.

Brahmāṇḍapurāṇa

III, 42, 20.

Liṅgapurāṇa

1, 92, 33. II, 47, 11.

Padmapurāṇa

III, 25, 23b. IV, 10, 56. VI, 212, 101; 219, 42.

Śivapurāṇa

V, 26, 13a b d.

43. *Narkuṭaka*

— — — — —, — — — — —, — — — — —, — — — — —

Bhāgavatapurāṇa

X, 87, 14-41.

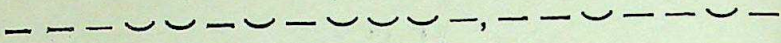
44. *Vibudhapriyā*

— — — — —, — — — — —, — — — — —, — — — — —

Padmapurāṇa

VI, 236, 75-82.

45. Śārdūlavikrīḍita



Bhāgavatapurāṇa

I, 1, 1. 2. X, 13, 15. 19; 14, 18. 35; 26, 25; 43, 17; 87, 50; 90, 24; XII, 13, 1. 2. 18. 19.

Bhaviṣyapurāṇa

I, E, 4; 34, 6; 44, 33; 137, 5. III, 2, 24, 5. IV, 1, 1. 2.

Brahmapurāṇa

1, 1. 2; 36, 88; 178, 193. 194; 245, 34. 35.

Brahmāṇḍapurāṇa

III, 41, 55; 43, 8-10; 48, 8. 24. 43; 50, 16. 17.

Garuḍapurāṇa

109, 9. 18; 113, 15; 114, 14; 115, 2. 81; 222, 44.

Liṅgapurāṇa

1, 72, 70.

Padmapurāṇa

II, 43, 11. 35. 36; 58, 28; 98, 74-77. III, 25, 9. 18. IV, 10, 11; 22, 3; 79, 66; 90, 47; 93, 26; 99, 48. 51; 110, 206. 207; 112, 10. 11. V, 18, 404; 75, 91. VI, 4, 35. 48; 5, 16; 12, 2. 9; 14, 46; 19, 135. 136. 156; 23, 15. 23. 24. 40. 41. 44-46. 48. 49; 56, 22; 194, 72. 84. 85; 195, 44; 202, 62.

Śivapurāṇa

I, 24, 43. 46. 47; 25, 46. II, 2, 38, 34; 4, 1, 1; 6, 11. 12. 16. IV, 1, 1. V, 1, 1. 15, 5. VI, 23, 33.

Skandapurāṇa

1, 64, 62. III, 27, 91; 31, 50.

51, 75; 53, 34; 73, 44.

Viṣṇupurāṇa

VI, 8, 57.

46. *Sragdharā*

Bhāgavatapurāṇa

IX, 10, 4; X, 90, 47.

Bhaviṣyapurāṇa

1, 34; 7. 19b. 20. II, 1, 1, 1. IV, 55, 42.

Brahmāṇḍapurāṇa

III, 48, 4. 7. 9. 20. 21. 23. 28. 29. 42. 49.

Brahmavaiivartapurāṇa

I, 1, E 3, IV, 8, 20:

Garuḍapurāṇa

108, 27; 111, 11; 113, 14; 114, 36. Uttkh 10, 45.

Liṅgapurāṇa

1, 92, 23. 24. II, 9, 55; 47, 12.

Matsyapurāṇa

1, 2; 180, 35. 36

Padmapurāṇa

III, 25, 23a. V, 1, 1; 25, 78. VI, 16, 65. 66. 73; 23, 20.
22. 25. 26. 36. 37. 39; 194, 89; 246, 34.

Sivapurāṇa

1, 20, 52. V, 26, 130; 27, 37-39.

Skandapurāṇa

1, 52, 31. 32. III, 31, 52.

Vāmanapurāṇa

53, 33. 37 ; 56, 62 ; 73, 40-43 ; 89, 58 ; 91, 11.

Varahapurāṇa

1, 2.

*Summary**

A nearer view of the Purāṇas reveals the interesting fact that these works contain many artificial metres, such as are applied by Kālidāsa and other famous poets. In his Śakuntalā we find 21, in the Bhaviṣyapurāṇa 24, and in the Bhāgavatapurāṇa 31 such metres. The investigation before us shows after an introduction: A. in a table of numbers how often each metre in the Mahāpurāṇas and in the Harivaṁśa occurs, and B. in a list of passages where each metre in the mentioned works is to be found.

* In the original German article this summary in English has been given at the end by the author himself. (—Editor).

HISTORICAL ANALYSIS OF A PURĀNIC VERSE RELATING TO ŚUNGA DYNASTY

By

S. N. Roy

[अस्मिन् लेखे शुङ्गराजवंशपरम्परां निर्दिशतः श्लोकस्यैकस्य ऐतिहासिक-पद्धत्या तुलनात्मको विचारः प्रस्तूयते । एतस्य श्लोकस्य वायुपुराणीयः पाठः “पुष्यमित्रसुताश्चाष्टौ भविष्यन्ति समाः नृपाः” ब्रह्माण्डपुराणीयात् “अग्निमित्रो नृपश्चाष्टौ भविष्यति समा नृपः” इत्यस्मात् पाठात् शब्दतोऽर्थतश्च भिद्यते । लेखकमहोदयेन ब्रह्माण्डपुराणीयः पाठ उचित इति मत्वा वायुपुराणीयपाठस्या-प्रामाणिकता प्रदर्शिता । यतः कश्चित्सम्पादकः “पुष्यमित्रसुतश्चाष्टौ भविष्यति समा नृपः” इति पाठं दृष्ट्वा व्याकरणानुरोधेन पश्चात् तथा संशोध्य ऐतिहासिकं तथ्यमविचार्यैव शुद्धमपि पूर्वं पाठमन्यथा कृतवान् । अन्यच्च इण्डिया आफिस लाइब्रेरी हस्तलेखेऽपि वायुपुराणीयः “तत्सुतोऽग्निमित्राष्टौ भविष्यति समा नृपः” इति पाठः समुपलभ्यत एव । एवं अग्निमित्रस्याष्टवार्षिकं शासनमेव श्लोकार्थः द्रव्यति, नतु साम्राज्यस्याष्टपुत्रेषु पुष्यमित्रेण समानं विभाजनं सूचयति ; वायु-पुराणीयः पाठश्च हस्तलेखस्य ब्रह्माण्डपुराणपाठस्य चाधारेण संशोधनीय इत्यादि स्वमतं दृढं प्रतिपादितम् लेखकमहोदयेन ।]

The Purānic verse which is being analysed here occurs in the dynastic section and has its reference to the account of the Śunga dynasty after Puṣyamitra. The cluster of verses of which it forms a part and which concerns with the description of the Śunga-dynasty is no doubt found in other early Purāṇa-texts,¹ but the particular details contained in the present verse seem to be found only in the Vāyu and Brahmāṇḍa³ Purāṇas. In these two

1. Matsya-Purāṇa. Chapter CCLXXII

Viṣṇu-Purāṇa. / mśa IV. Chapter 24.

Bhāgavata. Skandha XII. Chapter 1.

2. Vāyu-Purāṇa. Uttara-bhāga XXXVI. 332.

Brahmāṇḍa Purāṇa, III. 74. 151

3. Thus late Dr. R. S. Tripathi remarks in 'History of Ancient India' that 'Puṣyamitra appears to have made virtually a feudal division of his extensive territories, for one version of the Vāyu Purāṇa states: 'पुष्यमित्रसुताश्चाष्टौ भविष्यन्ति समा नृपाः' i. e. all the eight sons of Puṣya-mitra will rule simultaneously'. This suggestion was originally made by K. P. Jaiswal, see J. B. O. R. S. ; 1924, Vol X, Pt. III, pp. 205-207.

texts, again, the details are not identical and the verse is not uniformly worded. Thus in the Vāyu-Purāṇa, the verse reads : 'पुष्यमित्रसुता-
श्राष्टी भविष्यन्ति समा नृपाः' while the reading of the Brahmāṇḍa's
version is : 'अग्निमित्रो नृपश्राष्टी भविष्यति समा नृपः'. Relying on the version
of the Vāyu Purāṇa, some scholars are inclined to suggest that
Puṣyamitra made a feudal division of the empire among his eight
sons ; who ruled simultaneously over its different units. It is
proposed here to examine the amount of originality contained in
the Vāyu's version and find out whether or not a distinct conclu-
sion of the above nature, even in a surmisable manner can be
formed on its basis.

The point which is of vital significance in the context of the
present discussion is that the forms of the verse in the texts of
Vāyu and Brahmāṇḍa differ seriously not only in respect of their
general wording but also in respect of the general historical infor-
mation which is likely to be gathered from them. Thus exactly
speaking the Vāyu Purāṇa's verse conveys a fantastic account
that the empire which was built up by the prowess of his
arms could not remain a single whole after his death, as
there were eight aspirants to it. These eight aspirants
were Puṣyamitra's own sons. In order to avoid the possibility
of a war of succession among them, Puṣyamitra divided
his empire into eight administrative units to be ruled over by his
sons, whose number corresponded with the number of the terri-
torial divisions. On the contrary, the text of Brahmāṇḍa-Purāṇa
supplies altogether a different information. According to it Puṣya-
mitra left behind him only one successor, and he was Agnimitra ;
whose rule continued for eight years. In view of the conflicting
nature of the statements of the two texts one may look into the
question as to which of these can refer to the real state of affairs.
In consonance with the methodology that can be pursued while
taking into account the value of the Purāṇic records, the relevant
form of the present query seems to be the investigation as to in
which of the two texts the stamp of earliness is more faithfully

preserved¹. The traditional style which contributed to the make-up of the Purāṇa-texts has been addition and deletion of passages in them even after the latest stage of their reduction. It is, thus, very much difficult to become sure of the genuineness or otherwise status of a particular verse mainly on the basis of the source from which it comes. At such junctures, where the Purāṇas are not unanimous, the proper evaluation of their evidence is possible not so much by considering the period of the text containing it as by taking into account the period of the matter contained in it. In view of this, two broad facts come to the forefront: (1) The verse occurs in an early Purāṇa-text. But its earliness has not been effectively maintained. There are not only late chapters in it, but the original passages and verses are likewise either omitted or transformed in its early chapters at various places. (2) As a rule original passages and early verses of the Vāyu Purāṇa are mostly found in the text of Brahmāṇḍa, because both of them have sprung from the same parent-stock i. e. Vāyu Proktaṁ Purāṇaṁ². It is, therefore, extremely doubtful if the present verse of Vāyu Purāṇa is the same as was composed in the original text.

The possibility of the above conclusion is made still more evident when it is observed that whereas the Brahmāṇḍa's form of the verse accords uniformly well with the general style adopted in the dynastic section of the Purāṇa-texts, there is a

1. Early and late chapters are found in both the texts. Very often even early chapters have passages of spurious character in them. New verses are incorporated into them and the older ones do not seem to retain their early forms. The vast volumes of the Purāṇa-texts are largely due to this trend and it has played an important role at the various stages of the Purāṇa-compilation.
2. The original unity of the texts of Vāyu and Brahmāṇḍa is too well-known for any special remark. Hazra feels that the separation of the Brahmāṇḍa Purāṇa from the original text of Vāyu took place sometime in 400 A. D. (Purāṇic Records, p. 134). Analysis of this point has also been done by the writer of the present article in his previous two articles entitled 'On the Date of Brahmāṇḍa Purāṇa' (published in Purāṇaṁ, Vol. V. No. 2. p. 305 ff) and 'Some Late Chapters of Vāyu Purāṇa' (Published in Purāṇaṁ Vol. VI. No. 2. p. 366 ff).

distinct deviation from it in the version of Vāyu. Attention may here specially be drawn to the words अष्टौ and समा which have varied grammatical signification in the two versions.¹ The usual meaning of the word समा in the dynastic section is year and in association with the numeral figure it brings out the regnal duration of a particular king. The Brahmāṇḍa's version in which the words समा and अष्टौ are employed in order to denote the regnal duration of Puṣyamitra's successor seems quite consistent with this style. On the other hand, these words in the Vāyu's version present its make-up which has hardly any relevance in the set-up of the verses of which it is expected to be an essential part. The spurious character of Vāyu's verse is fully exposed from the consideration of the fact that the reference to Agnimitra is missing in the entire list of the text and the only verse in which such reference could be made is the present one. It is to be noted that Agnimitra's name either occurs or is at least indicated even in the Purāṇas whose account with regard to the Śuṅga-dynasty is a bit condensed in comparison to the texts of Vāyu and Brahmāṇḍa. This is a clear testimony to show that the verse has lost its original form in the text of the Vāyu Purāṇa.

It may further be argued on the basis of the Vāyu's verse that the compiler who prepared the edition of the Purāṇa at some late stage did not take into full account the precise order of succession after Puṣyamitra due probably very much to lack of historical sense in him. It appears that the original text which formed the basis of the new recension read the line as follows :

1. The irregular arrangement of Aṣṭau and Samā in the Vāyu's version had already been pointed out by Mr. Pargiter (Ibid, p. 31. Fn. 10). The remark which he makes in his brief note on the present verse implies that the words सुताः and नृपाः are erroneous conversions of their singular forms. Obviously in the converted forms of these words, अष्टौ and समा seem to be standing as adjectives in their relation ; whereas the general arrangement of the verses of the group and the particular style followed in them suggest that अष्टौ is a qualifying term in relation the noun समाः

पुष्यमित्रसुतश्चाष्टौ भविष्यति समा नृपः¹ The reference of the verse was thus obviously to the regnal period of Agnimitra, son and successor of Puṣyamitra. As the name of Agnimitra is only indicated in this verse instead of being directly mentioned and as the number of kings of the dynasty, whose names are enumerated hereafter is eight, the numeral figure was mistaken for a reference to the number of kings enumerated in the verses subsequent to the present one. The verse was thus reconstructed in accordance with the exigencies of grammar by a compiler who had little knowledge of historical traditions, as a result of which he was not well competent to realize that the verse was already correct and consistent in its original form.

Even if we set aside the above consideration in view of its being too conjectural for the purpose of proper history there is, nevertheless, an evidence of positive nature to prove that the verse composed in the original text was in the same very form as it is found in the text of Brahmāṇḍa. Thus in a version of Vāyu the verse reads : तत्सुतोऽग्निमित्राष्टौ भविष्यति समा नृपः It would be seen that so far as its general connotation is concerned this verse is very much similar to that of the Brahmāṇḍa text. It is found in the manuscript of Vāyu, which is preserved in the India office library. According to the observation of Pargiter, this manuscript is very valuable, because it agrees with the Matsya-text where it differs from the printed text of Vāyu.² The unity of the Matsya-text with that of the present text of Vāyu leads one to presume that the verses which are now missing in the Matsya had the same reading as the latter has got in it. From this it may also be adduced that the verse in the manuscript of Vāyu has got original elements in it, because the Purāṇa-text of the dynasties of the Kali Age is said to have its earliest form in the Matsya-Purāṇa.³ The

1. See also notes on this verse by Pargiter (Ibid, p. 31) who is in favour of the similar corrected form. He also cites the parallels of other Purāṇa texts which either refer to the name of Agnimitra or simply allude to his reign after the reign of Puṣyamitra. In all these texts there is reference to only one son of Puṣyamitra.

2. Ibid, p. XXXIII.

3. Ibid, p. XIV.

loss of the verse under discussion in the available texts of the Matsya is evidently due to the revisionary trend of the Purāṇa-kāras ; consequent upon which, as Hazra¹ shows, the text of Matsya-Purāṇa has been subjected to repeated additions and losses.

The various possible angles from which we have analysed the Vāyu-Purāṇa's verse in our humble attempt are tendentious to the following general remarks on it :

(1) That the form of the verse which is found in the printed texts of Vāyu points to its revision at a later date. When this revision took place, an attempt was made by the compiler at the readjustment according to his fancy without taking note of the meaning originally contained in it.

(2) That the verse cannot be made the basis for the history of the Śuṅgas unless otherwise it is corrected in the light of Brahmāṇḍa Purāṇa and that of the manuscript form of the Vāyu's text, cited above.

(3) That in its genuine form the verse simply refers to the duration of the reign of Puṣyamitra's son and successor, Agnimitra who ruled for eight years and not to the readjustment of the empire into eight feudal units.

1. Purāṇic Records, pp. 46-48

PURĀNIC WISE SAYINGS IN THE LITERATURE OF "GREATER INDIA"

By

LUDWIK STERNBACH

[संस्कृतसाहित्ये सुभाषितानां बाहुल्यं वर्तते । रामायणे, महाभारते, पुराणेषु, काव्येषु च यत्र-तत्र सूक्तयः पिहिताः वर्तन्ते । अन्ये केचिद् ग्रन्थास्तु सूक्तिसंग्रहात्मका एव । यथा सुभाषितरत्नभाण्डागारम्, चाणक्यराजनीति-संग्रहम् । केचित्काव्यग्रन्थास्तु काव्यव्याजेनोपदेशप्रमुखाः । यथा वेतालपञ्च-विंशतिका, शुकसप्ततिः, हितोपदेश इत्यादयः । भारतीयसंस्कृतेः प्रचारेण सहैव भारतीया ग्रन्थाः सुभाषितानि च विभिन्नदेशेषु प्रचलितानि जातानि । तिब्बत-मञ्चूरिया-नेपाल-वर्मा-सीलोन-श्याम-जावा-बालीप्रभृतिषु देशेषु संस्कृत-सुभाषि-तानि प्रचलितानि जातानि । लङ्कादेशे व्यासकारय-प्रत्ययशतकग्रन्थौ सुभाषित-मयौ, ययोः बहवः श्लोकाश्चाणक्यनीतेः, हितोपदेशस्य, पञ्चतन्त्रस्य वा सन्ति । वर्मा-थाईलैण्डप्रभृतिदेशेषु 'पालीलोकनीतिः' नामको ग्रन्थः संस्कृतसुभाषितैः प्रभावितः । थाई देशे तु श्यामदेशीयसुभाषितान्यपि प्रचलितानि सन्ति, यानि संस्कृतप्रभाविताभ्येव । जावादेशीयप्राचीनसुभाषितानि प्रत्यक्षत एव संस्कृत-सुभाषितैः संबद्धानि । तत्रत्यः सारसमुच्चयनामको ग्रन्थस्तु प्रायशः पूर्णत एव महाभारतात् संकलितः । पर्सियनभाषायामपि संस्कृतसुभाषितानामनुवादो जातः । केषाञ्चित्पौराणिकसुभाषितानां संग्रहः पुराणपत्रिकायां प्रकाशितो जातः । पुराणसुभाषितानां द्वौ संग्रहौ डा० करमरकरमहोदयेन कृतौ वर्तते । डा० डे-हाजरा-महोदयाभ्यां सम्पादिते पुराणोतिहाससंग्रहग्रन्थेऽपि केषाञ्चित् पौराणिकसुभाषितानां संग्रहोऽस्ति । विद्वद्भिरिदमपि पूर्वमेव प्रदर्शितं यद् 'बृहत्तर भारत' इति संज्ञया प्रसिद्धेषु देशेषु पुराणानि ज्ञातानि प्रचलितानि चासन् । तेषां प्रभावोऽपि तत्रत्यसंस्कृतावासीत् । ब्रह्म-अग्नि-विष्णुपुराणानि तु बाली-जावादिदेशेषु विदितान्यासन् । अत्रास्मिन् निबन्धे गरुडपुराणस्य बृहस्पतिसंहितायामुपलब्धानि वचनानि बृहत्तरभारतीयनीतिग्रन्थेषु कुत्र वर्तन्ते इति सारण्यां प्रदर्शितं वर्तते । गरुडपुराणातिरिक्तं मार्कण्डेय-वायु-मत्स्य-पद्म-स्कन्द-ब्रह्मवैवर्त-अग्नि-विष्णुषर्मोत्तर-शिवपुराणादीनां सुभाषितान्यपि तत्तत्प्रदेशेषूपलभ्यन्ते तेषामपि विवरणमत्र प्रदत्तं वर्तते ।]

ABBREVIATIONS

ABay A.

Abhandlungen der Bayerischen Akademie der
Wissenschaften, Phil. Kl.

- ABORI. Annals of the Bhandarkar Oriental Research Institute.
- AKM. Abhandlungen für die Kunde des Morgenlandes, herausgegeben von der Deutschen Morgenländischen Gesellschaft.
- AOS. American Oriental Series. New Haven.
- BhP. or BhPn. Le Bhāgavata Purāṇa.....publié par M. Eugène Burnouf...Paris, 1884, 1898.
- BhPr. Bhojaprabandha of Ballāla...Pāṇḍuraṅga jivāji ...Bombay, śake 1854. *Also*: Bhojaprabandha of Ballāladeva of Banaras. Edited ...by Jagdishlal Shastri...Motilal Banarsidass.....Patna, 1955.
- BhŚ. Śatakṛatrayādi-subhāṣitasāṅgraha of Bhartṛhari ...by D.D. Kośambi. Siṅghī Jaina Granthamālā 23, Bombay, 1948.
- BSOAS. Bulletin of the School of Oriental and African Studies, London.
- C. Cāṇakya.
- ChSS. Chowkhambha Sanskrit Series.
- CNr. Cāṇakya-nīti-śāstra version (reconstructed). See Cr.
- Cr. Cāṇakya-Nīti Text-Tradition (Cāṇakya-Nīti-śākhā Saṁpradāya) in two volumes—Volume I, part I: the Vṛddha-Cāṇakya, *textus ornatior* (CVr), the Vṛddha-Cāṇakya, *textus simplicior* (Cvr), the Cāṇakya-nīti-śāstra (CNr), and the Cāṇakya-sāra-saṁgraha (CSr) versions; volume I, part II: the Laghu-Cāṇakya (CLr) and the Cāṇakya-rāja-nīti-śāstra (CRr) versions; Vol. II the Ur-text (in three parts). Six versions of collections of Cāṇakya maxims reconstructed and critically edited, for the first time, with introductions and variants from original manuscript, all available, printed editions and other

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- materials by Ludwik Sternbach. Vishveshvaranand Vedic Research Institute. Hoshiarpur 1963-4. Viśveśvaranand Indological Series XXVII, XXVIII, XXIX.
- CRr. Cāṇakya-nīti-śāstra version (reconstructed).
See Cr.
- CRT. Cāṇakya-rāja-nīti-śāstra. Ed. by Suniti Kumar Pathak. Viśva Bhāratī Annals, Vol. VIII. Santiniketan, 1958.
- CSr. Cāṇakya-sāra-saṅgraha version (reconstructed).
See Cr.
- CVr. Vṛddha Cāṇakya, *textus ornatior* version (reconstructed) See Cr.
- Cvr. Vṛddha Cāṇakya, *textus simplicior* version (reconstructed) See Cr.
- DhN (P) or DhN The Dhammanīti in PMB. (Pāli).
- GhN. Ghaṭakarpāra's Nītisāra. In KSH 504-506.
- GP. Garuḍa-purāṇa. Ed. by Jīvānanda Vidyāsāgara. Calcutta, 1890.
- H. Hitopadeśa.
- HJ. Hitopadeśa : The Sanskrit Text with a grammatical analysis alphabetically arranged by F. Johnson; Second edition. Hartford-London, 1864. For other Hitopadeśa's edition. See L. Sternbach, Hitopadeśa and its Sources. AOS 44.
- JRAS. Journal of the Royal Asiatic Society.
- KN(BI). Kāmandakīya-nītisāraḥ, ed. by Rājendralal Mitra, Bibliotheca Indica 4.
- KSH. Kāvya-saṅgraha. A Sanskrit Anthology. Ed. by Dr. J. Haeberlin, Calcutta, 1847.
- LN (P). The Lokanīti in PMB (Pāli) and in JASB 47, Part I, Calcutta, 1878 p. 239 sqq.

- MBh. Mahābhārata.
- MBh (Bh). Mahābhārata. Poona critical edition. Bhandarkar Oriental Research Institute. Poona, 1933—1966.
- MBh(C). Mahābhārata. Calcutta edition. Royal Asiatic Society. Calcutta, 1834-9.
- MBh (R). Mahābhārata. Ed. by Partāpa Candra Roy. Third edition. Calcutta, 1886-8.
- MK (MKS). The Mādhavānalakathā...by Dr. P. E. Pavolini, IX International Congress of Orientalists, London, I, pp. 430-53. *Also*: Die Strophen der Mādhavānalakathā...von Hermann Schöhl, Halle c. d. S, 1914 (MKS).
- Mn. Manusmṛti with the Manubhāṣya of Medhātithi, ed. by MM.G. Jhā, Vols. 1-2. Bibliotheca Indica 256.
- Mṛcch. Mṛcchakaṭika of Śūdraka, 8th ed. NSP. 1950
- NKy(B) or NKy. Nīti Kyan. Translation of a Burmese Version of the Nīti Kyan, a Code of Ethics in Pāli (Burmese). JRAS 17 of 1860, p. 252 sqq.
- NM (T) or NM Nītiśāstra of Masūrākṣa, Tibetan and Sanskrit with an introduction in English, by Sunitikumar Pathak. Viśva Bhārati Annals, Vol. X. Santiniketan, 1961. (Tibetan).
- NŚ or NŚ(OJ). Nītiśāstra ; Ond Javaansche tekst met Vertaling nuitegegeven door R. Ng. Dr. Poerbatjaraka. Bibliotheca Javanica No. 4. Bandoeng 1933.
- NSP. Nirṇaya Sāgara Press, Bombay.
- P. Pañcatantra.
- PD. The Pañcatantra of Durgasimha by A. Venkatasubbiah. ZII 6.255 sqq.
- PdP. Padma-purāṇa.

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PLBN.

L. Sternbach, The Pāli Lokanīti and the Burmese Niti-Kyan and their Sources. BSOAS 26.2 ; pp. 329-345.

PM.

Eine vierte Jaina-Recension des Pañcatantra (Meghavijaya) von J. Hertel. ZDMG. 57. p. 649 sqq.

PMB.

J. Gray, Ancient Proverbs and Maxims from Burmese Sources. London 1886.

PN.

Pañcatantra. Nepāli text, as quoted in PS. LXXXIX, PT. I. 153 ; 104-26 and PRE 2, 192 sqq.

PO.

The Poona Orientalist, Poona.

PP.

The Pañchatantra. A collection of Ancient Hindu Tales in the recension, called Pañcākhyānaka ... of Pūrṇabhadra. by J. Hertel. HOS. 11-2. Cambridge, Mas., 1908-12.

PPY.

Yaśodhira's Pañcākhyāna, MSS 424 of 1879-80 and 289 of 1882-3. Deccan College Poona.

PRE.

The Pañcatantra I-V. The text in its oldest form. Ed. ... by F. Edgerton. Poona, 1930. Also : The Panchatantra reconstructed ... by F. Edgerton I-II. AOS 2-3. New Haven, 1924.

PrŚ(C)

Pratyayaśataka, Sannasahi tayi-Colombo 1867, also Pandure 1941. cf. footnote 25.

PS.

Das südliche Pañcatantra. Sanskrit text der Recension β mit den Lasarten der besten HSs. der Recension α ; herausg. von J. Hertel ; Abh. d. phil.-hist. Klasse d. kön. sächs. Ges. d. Wiss. XXIV. 5. Leipzig. 1906.

PT.

Über das Tantrākhyāyikā, die Kaśmirische Rezension des Pañcatantra mit dem Texte

- der HS. Decc. Coll. VIII. 145 ; herausg. von J. Hertel ; Abh. d. phil.-hist. Klasse d. kön. sächs. Ges. d. Wiss. XXII. 5. Leipzig 1904. (PTem). *Also* : The Pañchatantra. A collection of ancient Hindu Tales in its oldest Recension, the Kashmirian entitled Tantrākhyāyikā; the original Sanskrit text, *editio minor* ... (PT) by J. Hertel ; HOS. 14. Cambridge. Mass. 1915. *Also* ; Tantrākhyāyikā, die älteste Fassung des Pañcatantra aus dem Sanskrit übersetzt... von J. Hertel, I-II, Leipzig u. Berlin, 1909.
- PT₃. J. Hertel, Eine Zweite Recension des Tantrākhyāyikā. ZDMG 59. 1-30.
- Pts. Pañchatantra (*textus simplicior*), Edited with notes by F. Kielhorn (I) and G. Bühler (II-V), Bombay Sanskrit Series 1, 3, 4. Bombay, 1891-6.
- PtsK. Panchatantram, sive quinquepartitum de moribus exponens ... Edidit ... Io. Gedofr. Ludov. Kosegarten ... Pars prima, textum sanscritum simpliciore tenens. Bonnae ad Rhenum 1848.
- R. or R (B) Rāmāyaṇa. Bombay edition. Reprinted. Bombay.
- RN. or RN(P) The Rājanīti in PMB. (Pāli).
- ShD or ShD(T) She-rab Dong-bu, ed. and transl. by Maj. W. L. Campbell, Calcutta 1919 (Tibetan), (cf. footnote 15).
- Ślt (OJ) or Ślt Ślokāntara, an Old Javanese didactic text. Edited and annotated by Sharada Rani, Dvīpāntara-piṭaka being the Indonesian Collection in the Series of Indo-Asian Literature forming the Śatapitaka. Vol. 2. International Academy of Indian Culture, Delhi, 1957, (Old Javanese).
- SN (P); The Suttavaddhananīti in PMB. (Pāli).

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- Spr. *L. Sternbach*, The Spreading of Cāṇakya's Aphorisms over "Greater India". Journal of the Greater India Society. Vol. XVIII. Nos. 1-2 ; See footnote 1.
- SRN (T) or SRN Sa-skya legs bcad. Subhāṣita-ratna-nidhi. W. L. Campbell, *Ost-Asiatische Zeitung, Neue Folge* 2 of 1925 ; pp. 31-65 ; 159-185. See also footnote 17.
- SS (OJ) or SS. Sāra-samuccaya in Śata-piṭaka Series 24. Ed. by Dr. Raghu Vira. New Delhi, 1952. See footnote 32 (Old Javanese).
- SSJT. *L. Sternbach*, Sanskrit Subhāṣita-Saṁgraha-s in Old Javanese and Tibetan, ABORI 43 ; pp. 118-158.
- Śts. Die Śukasaptati, textus simplicior, herausgegeben von Richard Schmidt. AKM 10. 1, Leipzig. 1893.
- ŚtsA. Der Textus Simplicior der Śukasaptati in der Recension der Handschrift A. Ed. by R. Schmidt. ZDMG 54. 515-547 and 55.1-44.
- ŚtsM. *R. Schmidt*, Die Marāṭhī Übersetzung der Śukasaptati : Mārāṭhī und Deutsch. AKM X. 4, Leipzig 1897.
- ŚtsPet. Śts ; Petersberg MS, Asiatic Museum No. 74. Quoted in Ch. Lassen's *Anthologia Sanscritica*, 2nd ed. Bonnae and Rhenum 1868.
- Śto. Der Textus ornatior der Śukasaptati. Kritisch herausgegeben von Richard Schmidt. ABayA 21. Abth. 2. 1898-9.
- TK (OJ) or TK. Tantri-Kāmandaka, Een Oudjavaan-sche Pañv-tjatantra Bewerking, door C. Hooykaas. Bibliotheca Javanica 2. Bandoeng, 1931. (See also footnote 31). (Old Javanese).
- VC. Vikrama's Adventures, or the thirty-two tales of the throne Edited in four ... recen-

sions : Southern (VCsr.), Metrical (VCmr.), Brief (VCbr.), Jainistic (VCjr) ; also sections from Vararuci's recension ... and translated into English ... by Franklin Edgerton ... 2 vols. HOS, 26, 27. Cambridge, Mass, 1926.

Vet. Die Vetālapañcaviṁśatikā in den Recensionen des Śivadāsa und eines Ungenannten mit kritischem Commentar. Herausgegeben von Heinrich Uhle. AKM. 8. 1. Leipzig.

Vet Hu¹ *H. Uhle*, Die Vetālapañcaviṁśatikā des Śivadāsa nach einer Handschrift von 1487. Berichte über die Verhandlungen der kön. Sächs. Gesellschaft der Wissenschaften, Philol. Klasse 66. Bd. 1. Heft, 1914.

Vi. Viṣṇu-Smṛti ; ed. by J. Jolly. Bibliotheca Indica 91.

Vyās (C) or Vyās. Vyāsakāraya. In Sanskrittexte aus Ceylon herausg. von H. Bechert. München, 1962.

ZDMG. Zeitschrift der Deutschen Morgenländischen Gesellschaft.

ZII. Zeitschrift für Indologie und Iranistik.

Subhāṣita-s in the Literature of "Greater India"

1. The Sanskrit literature was very fond of wise sayings, sententious verses, adages, maxims, aphorisms, etc. and there exists a great number of anthologies, Subhāṣita-saṁgraha-s, containing such *subhāṣita-s*.

Even some of the literary works, particularly belonging to the *kathā* literature, are in reality works composed for the purpose of creating Subhāṣita-saṁgraha-s tied together by a story. These literary works were written in particular in order to teach princes through *subhāṣita-s* the way of life and their moral conduct. To such *kathā* works belong the Pañcatantra, the Hitopadeśa and to a lesser extent the Vetālapañcaviṁśatikā, the Vikramacarita and the Śukasaptati.

2. *Subhāṣita-s* were not only popular in India, but with the spreading of the Indian culture into "Greater India", they become also popular among the Tibetans, Mongolians, Manchurians, Nepalese, Ceylonese, Burmese, Siamese, Chams, Khmers, Javanese, Balinese, etc.

3. We find in the Tibetan Tanjur the wise sayings of Masūrākṣa and even the whole Cāṇakya-rāja-nīti-śāstra version, and such works as the She-rab Dong-bu and the Vimāla-praśno-ttara-ratnamālā, as well as the Subhāṣita-ratna-nidhi (Sa-skya-legs-bcad); the latter contains several hundred *subhāṣita-s*, some of Indian origin, of such a high moral value that they were also translated into Mongolian and Manchurian and were included in the Mongolian literature.

4. In Nepāl, the whole Cāṇakya-sāra-saṁgraha version was well-known and many Subhāṣita-saṁgraha-s, e. g. the Subhāṣita-ratna-kośa were prevalent.

5. In the *kathā*-literature of the Simhalese we find also many *subhāṣita-s* of Sanskrit origin; the literature of Ceylon contains the whole collection of the Cāṇakya-nīti-śāstra version as well as two Sanskrit Subhāṣita-saṁgraha-s in Simhalese script known under the name of Vyāsakāraya and the Pratyayaśatakaya.

The first one, despite the name Vyāsa in its title does not contain, as far as could be ascertained, any Mahābhārata verses.

However, about 70 per cent of the verses could have been identified. Some of them belong to the Cāṇakya's collections, some to Bhartṛhari's *śataka-s* and to other works containing sententious verses. The great number of verses included in the Vyāsakāraya are also found in the South Indian Subhāṣita-saṁgraha, the Sūktiratnabhāra, in which they were ascribed to Vyāsakāra.

Over 50 per cent of the sententious verses included in the Pratyayaśatakaya could have been identified. Many of them belong to the collections of Cāṇakya's verses, many to Bhartṛhari's *śataka-s*, the Hitopadeśa, the Pañcatantra, etc. Many of the latter verses were also included in Cāṇakya's collections. Therefore, it is impossible to come to the conclusion whether they were taken from the collections of Cāṇakya's verses or from the Hitopadeśa, the Pañcatantra, etc.

Also proper Simhalese collections of wise sayings, such as the Subhāṣitaya of Alagiyavanna, the Lōkōpakāraya by Raṇas-gallē Thera, the Anurāgamālaya, and particularly the Attaragama-Baṇḍāra's Vadankavipota show borrowing from Sanskrit wise-sayings, either directly or through the Tamil Nālaḍiyār.

6. Through the Maṇipurian Puṇṇas wise sayings spread to Burma and were incorporated into the Pāli literature of Burma; they were included into the Pāli Lokanīti. It is worth noting that very few Buddhist teachings were included in the Lokanīti; there, most of the sententious verses are Brahmanistic. The Pāli literature of Burma included also Sanskrit wise sayings in the Dhammanīti and in the Suttavaḍḍhananīti and the Rājanīti. Particularly the second and third contain a greater amount of Buddhist sayings. There is also in Burma prevalent the Nīti Kyan which, in reality, is the translation of the Pāli Lokanīti into Burmese. Also the whole Cāṇakya-nīti-śāstra version could be found in Burmese, while in the Rājādhirāj, prevalent among the Mōns and Peguans, some *subhāṣita-s* of Sanskrit origin could be traced.

7. The Pāli Lokanīti spread also from Burma (or from India) into Thailand, Cham, Khmer and Xieng Mai cultures. The

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T'aiś knew also the maxims of King P'hraṅg Rūaṅg (Baññat P'hra Rūaṅg), but these as well as the Pū-sōn-Lān and the Lān-sōn-Pū (teachings of the grandfather to the grandson and of the grandson to the grandfather) contain wise sayings which could, however, in some cases only, be traced to Sanskrit sources.

In Thailand we also find several Siamese Sup'hāsīt-s (*subhāsītā-s*) influenced by Sanskrit literature and in particular the Pip'hek-sōn-būt and the Pāli-sōn-nōn, both of which are based on the Rāmāyaṇa. Also the Cāṇakya-nīti-śāstra version of Cāṇakya's aphorisms was known in Thailand.

In Champa, Kambuja-deśa and Lāos and even in the Malay Peninsula the Lokanīti was well known. In Cambodia the Lokanīti-pakarana (for *prakaraṇa*) is still well known; it was lately reissued in 1936 by Ven. Ouk Chea Vacirannanbhavongs in Pnom Penh. Also in Pnom Penh the Rājanīti (for Rājanīti) and the Sup'hāsīt ebāp srī Bākya kāby, Anāk Okñā Suttant Prijā. Tén Īnd were published in 1941 and 1951 respectively and contain *subhāsītā-s* in Pāli and Khmer respectively, based partly on the Sanskrit nīti-literature and *subhāsītā-s* influenced by Amaru.

Lāo proverbs, mainly collected in Xieng Mai, in the Pū-sōn-Lān and Lān-sōn-Pū, also show Sanskrit influences. We also know about the existence in Lāos of a Pāli Lokanīti of about 400 verses.

8. The maxims found in the Old Javanese literature are directly connected with the Sanskrit wise sayings. The Sārasamuccaya is, in reality, an anthology of sententious verses borrowed almost in its entirety from the Mahābhārata.

The Old Javanese Ślokāntara contains also a great number of maxims of Sanskrit origin characteristic by its wording which often differs from the Sanskrit wording of verses, but comprises the same thoughts. The two other Old Javanese works, the Nītikāmandaki (Tantri-Kāmandaka which despite its author Kāmandaki has nothing to do with the author of a political work, but is an Old Javanese translation of the Pañcatantra) and the Nītiśāstra of Nītisāra contain a number of Sanskrit maxims.

9. Even the Persians translated the Cāṇakya-nīti-śāstra, while Aṭ-Tortūshī in Spain compiled in Arabic in the 12th or 13th century A. D. a collection of maxims "for an Indian King" under the name Siragu al-Mulūk. These maxims are based on Sanskrit *subhāṣita-s*.¹

Wise sayings in the Purāṇa-s

10. The Pūrāṇa-s, in general do not contain a great number of wise sayings, but some are found scattered in almost all the Purāṇa-s. In addition to the wise sayings from the Purāṇa-s published up-to-date in the "Purāṇa" (III. 1 ; pp. 61-3 ; IV. 1 ; pp. 154-7 ; IV. 2 ; p. 408 ; V. 1. pp. 137-143 ; VII. 2 ; pp. 288-290 ; and VIII. 1 ; pp. 168-169) there exist two anthologies of Purāṇic wisdom, viz. the *Aṣṭādaśapurāṇāntargata-nītisāra-subhāṣita-saṅgrahaḥ* (Purāṇic Words of Wisdom) by Dr. A. P. Karmarkar (Bhāratiya Vidyā VII), and the *Purāṇa-kāvya-stotra-sudhā* (The Purāṇic Anthology) edited by the same Dr. A. P. Karmarkar, Mira Publishing House, Thalakwadi, Belgaum 1955. As far as the Purāṇic *subhāṣita-s* are concerned, the second collection contains almost the same *subhāṣita-s* from the Purāṇa-s as the first one, as well as the same mistakes.

Scattered Purāṇic *subhāṣita-s* also appeared in the Purāṇeti-hāsa-saṅgraha (An Anthology of the Epics and Purāṇas) ed. by S. K. De and R. C. Hazra in the *Sāhitya Akademi Publications*, Vol. II.

Purāṇa-s in Java, Bali and Kambuja-deśa

11. Already R. Friedman in the middle of the nineteenth century in his *Voorlooping Verslag von het Eiland Bali*, published in the *Verhandelingen van het Bataviaasch Genootschap* (1849-50)² has shown that the Brahmāṇḍapurāṇa was well-known in Bali. It was also known in Old Java. Goris, in his *Oudjavaansche en Bali-*

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1. For more details about the spreading of Sanskrit wise-sayings over "Greater India", see L. St. rnback, The Spreading of Cāṇakya's Aphorisms over 'Greater India' in *Journal of the Greater India Society*, Vol. XVIII, Nos. 1-2 and in *Greater India Society Series*. (Spr.)
 2. Translated in the *Journal of the Royal Asiatic Society* (NS) 8 ; pp. 57-218 ; 9 ; pp. 59-120 ; and X ; pp. 49-97 and republished as "The Civilization and Culture of Bali" ; Susil Gupta, 1959.

neesche Theologie has also shown that the Śivaistic Bhuvanakośa, known in Java and the Agni-purāṇa show a similarity (e. g. chapter 121). Also the Viṣṇupurāṇa was known in Java and Bali and the Veṇa and Niṣāda's birth, as given in the Viṣṇupurāṇa, is almost identical with that included in the *kakawin Kalyavanāntaka*; it must have been influenced by the Viṣṇu-purāṇa.³

12. R. C. Majumdar has also shown⁴ the thorough preponderance of the Purāṇic form of Hindu religion in the Tuk Mas in Java, as well as in Champa.⁵ It is also known from a Sanskrit inscription from the sixth century A. D. that in Kambuja-deśa arrangements were made for the daily recitation of the Rāmāyaṇa, the Mahābhārata and the Purāṇa-s⁶ and it was considered a pious act to present copies of these texts to temples.⁷ The Sanskrit inscriptions in Kambujadeśa also show an intimate knowledge of the Purāṇa-s.⁸ The authors of these inscriptions derived undoubtedly their literary culture from the *itihāsa-s* and the Purāṇa-s.⁹

13. G. Coëdes concluded : “*pendant toute la période hindoue, le Rāmāyaṇa et le Mahābhārata, le Harivaṃśa et les Purāṇas ont été les principales, sinon les uniques sources d'inspiration des littératures locales. Dans toute l'Indochine indienne, en Malaisie, à Java, toute cette littérature épique et légendaire constitutue encore la trame du théâtre classique, des danses, du théâtre d'ombres et des marionnettes...*” and “*L'hindouisisation doit donc s'entendre essentiellement comme l'expansion d'une culture organisée, fondée sur la conception hindoue de la royauté caractérisée par les cultes hindouistes et bouddhiques, la*

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3. H. Bhusan Sarkar, *Indian Influences on the Literature of Java and Bali*; Calcutta, 1934, p. 35.
 4. R. C. Majumdar, *Hindu Colonies in the Far East*, Calcutta, 1963, p. 28.
 5. *Idem.* p. 165 and 208.
 6. But it is not known what Purāṇa-s.
 7. R. C. Majumdar, *op. cit.*, p. 208.
 8. R. C. Majumdar, *op. cit.*, p. 209.
 9. G. Coëdes, *The Making of South East Asia*, London, 1966, p. 94; G. Coëdes, *Les Etats Hindouisés d'Indochine et d'Indonésie*, Paris, 1948, p. 127.

*mythologie des Purāṇas, l'observance des Dharmasāstras, et ayant pour moyen d'expression la langue sanskrite.*¹⁰

Although the greatest authority on the spreading of Indian Culture in South East Asia knows that the Purāṇa-s were prevalent in South East Asia, it seems impossible, as it was impossible for G. Coëdes, with the exception of those given above¹¹, to determine which of the Purāṇa-s were prevalent in the hinduized kingdoms of South East Asia ; it is however doubtless that the religion as incorporated in the Purāṇa-s influenced greatly the religious life of the hinduized kingdoms of South East Asia.

Purāṇic Subhāṣita-s in the Literature of "Greater India"

14. With the exception of the Bṛhaspati-saṁhitā of the Garuḍa-purāṇa, which is an abbreviated collection of maxims of the Cāṇakya-rāja-nītiśāstra version¹² and forms an integral part of the Garuḍa-purāṇa, the *subhāṣita-s* found in the Purāṇa-s are scattered throughout all the Purāṇa-s and although some Purāṇas were known in "Greater India", *subhāṣita-s* contained in the Purāṇa-s can only be traced in Subhāṣita-saṁgraha-s known in "Greater India". They were mentioned in paragraphs 1-9 above.

(a) Tibet

15. Since the Bṛhaspati-saṁhitā of the Garuḍa-purāṇa in the form of the Tibetan Cāṇakya-rāja-nītiśāstra¹³ was included in the Tibetan Tanjur and, thus became prevalent in Tibet, we must assume that whenever the CRT text is identical with GP,

10. G. Coëdes, Les Etats Hindouisés, *op. cit.*, p. 422 and 36. The Old Javanese Sārasamuccaya (cf. para 23 below) mentions also the Purāṇa-s next to *itihāsa-s* and Vedas as it states in verse 45 ;

इतिहासपुराणभ्यां वेदं समुपबृंहयेत् ।

बिभेत्यल्पश्रुताद्वेदो मामयं प्रचरिष्यति ॥

(identical with MBh (Bh) I. 1. 204).

11. See para. 11.

12. See *Purāṇa* VI. 1 ; pp. 113-146 ; VII. 1 ; pp. 19-86 ; and VIII. 2 ; pp. 315-429.

13. Cāṇakya-rāja-nītiśāstra by Suniti Kumar Pathak. *Viśva Bhārati Annals*, VIII, Cf. Spr. paras. 5-14 ; also L. Sternbach. The Tibetan Cāṇakya-rāja-nītiśāstra, ABORI 42.99-122 and L. Sternbach, Sanskrit Subhāṣita-saṁgraha-s in Old Javanese and Tibetan, ABORI 43 ; pp. 118-158.

and that is the case of the greatest part of CRT, then the Br̥haspati-saṁhitā of GP was known also in Tibet. Therefore, in Annex I which gives in tabular presentation the Purāṇic verses known in "Greater India" the first column gives the *subhāṣita-s* of GP. The second and third column shows the appropriate places in which the GP. text appears in the CRT text (i.e. in the Tanjur) (3rd column).¹⁴

16. Other Tibetan texts, such as the She-rab dong-bu i. e. the Nītiśāstra Prajñādaṇḍa,¹⁵ the Nītiśāstra of Masūrākṣa¹⁶ and the Subhāṣita-ratna-nidhi¹⁷ appear in Column 3.

SRN(T) was also translated into Mongolian and West Mongolian (Kalmuk) and even Manchurian.¹⁸ These translations are included, whenever identical with a Purāṇa text, in the last column of Annex I.

However, I could not trace any Purāṇic *subhāṣita-s* to another Subhāṣita work in Tibetan, viz. the Vimāla-prāśnottara-ratnamālā.¹⁹

17. Usually the CRT text was also included in the Cāṇakya-rāja-nītiśāstra version and was edited by me in Cāṇakya-Nīti-Text Tradition, Vol. II, part II (Text reconstructed).²⁰ The number of the verses is then included in column 3, while the *adhyāya* and the verse number of CRT. in column 2; wherever, however, the CRT. text did not appear in the reconstructed

14. See para. 17 below.

15. She-rab Dong-bu by Li Thub (Nāgārjuna), ed. and transl. by Maj. W. L. Campbell, Calcutta 1919. Cf. Spr. paras. 15-19 and SSJT.

16. Nītiśāstra of Masūrākṣa, Tibetan and Sanskrit with an Introduction in English by Sunitikumar Pathak in *Viśva Bhārati Annals* X, and L. Sternbach's review in JAOS 82.3; pp. 407-411. Cf. Spr. para. 23 and SSJT.

17. Sa-skyā legs bead. Subhāṣita-ratna-nidhi by W. L. Campbell in *Ost-Asiatische Zeitung, Neue Folge* 2 of 1925; pp. 31-65 and 159-185. S. E. Bosson. "A Treasury of Aphoristic Jewels". The Subhāṣita-ratnanidhi of Sa Skya Paṇḍita...University Microfilms, Ann Arbor, Michigan. Cf. Spr. paras. 24-28 and SSJT.

18. Cf. Spr. paras. 35-38.

19. Ed. and transl. by A. Schiefner. *Academia scientiarum Petropolitana* 1958 and edited in Tibetan and Sanskrit by Suniti Kumar Pathak in *Journal of the Greater India Society* 17.92 sqq.

20. Vishveshvaranand Indological Series, No. 29A.

Cāṇakya-nīti-śāstra version, it appears in Cr, vol. II, part III;²¹ in that case the Cr. number is given in column 2.

(b) Ceylon

18. Purāṇic verses of wisdom found in Ceylonese (Simhalese) literature are shown in Annex I in columns 4 and 5. Since some verse of the Cāṇakya-nīti-śāstra version which was included in the literature of Ceylon²² are identical with GP. they are marked in column 4. They refer to my reconstruction of the Cāṇakya-nīti-śāstra version CNr. in Cr.²³

19. Other texts of Sanskrit origin found in Ceylonese literature, either in Sanskrit (in Simhalese script) or in Simhalese translation are the Vyāsakāraya²⁴ and the Pratyayaśatakaya;²⁵ both these texts were primarily used in Ceylon by students for learning of Sanskrit. These two texts are mentioned in Annex I in column 5.

(c) Burma

20. The Purāṇic words of wisdom were also sometimes included in the literature of Burma, particularly the Pāli literature of Burma. The main work is, in particular, the Pāli Lokanīti²⁶

21. Vishveshvaranand Indological Series, No. 29B.

22. Cf. Spr. paras. 39-40, 42-3.

23. Vishveshvaranand Indological Series, No. 27, part III.

24. Published by H. Bechert in "Sanskrit-texte aus Ceylon". I. *Schultexte*, *Münchener Studien zur Sprachwissenschaft* München 1962; also L. Sternbach On the Sanskrit Nīti-Literature of Ceylon. 1. The Vyāsakāraya and Cāṇakya's Aphorisms...in *Brāhmanidya* 31-32; pp. 636-663. Cf. Spr. Addendum to Annex I.

25. Pratyayaśataka(ya), sannasahi tayi, Colombo 1867 and Pandure 1941; also L. Sternbach On the Sanskrit Nīti-Literature of Ceylon. 2. The Pratyayaśatakaya...in *Brāhmanidya*.

26. Sayadaw, Shwechintha Tawya Sayadaw (Lawkanīdi Pwin Akyē Kyān, Rangoon 1923; also edited in Pāli with Burmese translation by Thiri Pjanchi U Tha Myat, Rangoon 1954; and Lokanīti in Pāli with meaning in Burmese ed. by the Iksathara Pāli Scholar Society. *Iksathara Piṭika Printing Press*, Rangoon; and in English translation in *Ancient Proverbs and Maxims from Burmese Sources* by J. Gray (PMB), London 1886. Cf. Spr. paras 54-56 and L. Sternbach's The Pāli Lokanīti and the Burmese Nīti-Kyān and their Sources in BSOAS 26.2, pp. 329-345 (PLBN).

and its Burmese equivalent (translation) the Nīti-Kyan.²⁷ Both these works are marked in Annex I in column 6. The first figure refers to the LN(P) verse and the second to the NKy(B). verse.

21. Since the Lokanīti was also known in Champa, Khmer, Kambuja-deśa and is still known in Thailand, Cambodia, Lāos, among the Mōñs, and all over South East Asia, whenever Purāṇic words of wisdom are found in LN(P) a cross is given for these countries in column 8.

22. Purāṇic words of wisdom in the Pāli literature of Burma are also found in the Dhammanīti, Rājanīti, Suttavaḍḍhannanīti.²⁸ They are marked whenever they are identical with a Purāṇic *subhāṣita* in column 7.

(d) Java, Bali

23. In the Old Javanese literature we find quite a number of *subhāṣita-s* identical with the *subhāṣita-s* found in the Purāṇa-s. They are marked in column 8.

The following works, mostly Old Javanese *Subhāṣita-saṃgraha-s*, often tied together by a tale, were consulted ; the Old Javanese Nītiśāstra of Nītiśāra,²⁹ the Old Javanese Ślokāntara,³⁰ the Tantri Kāmandaka³¹ and the Sārasamuccaya (or Sārasamuccaya

27. Burmese version of the Niti Kyan, a Code of Ethics in Pāli, JRAS 17 of 1860, pp. 2 2-266. Cf. Spr. 59-60 and PLBN.

28. Published in English translation in PMB. Cf. Spr. paras 62-63, 67-69, 72-73 and PLBN.

29. Nīti-śāstra, Oud Javaansche tekst met Vertaling uitgegeven door R. Ng. Dr. Poerbatjaraka. *Bibliotheca Javanica* No. 4. Bandoeng, 1933. Cf. Spr. 103-106.

30. Ślokāntara, an Old Javanese didactic text critically edited and annotated by Sharada Rani. *Dvīpāntarapīṭaka being the Indonesian Collection in the Series of Indo-Asian Literature forming the Śatapīṭaka*, vol. 2. *International Academy of Indian Culture*, Delhi 1957. Cf. Spr. paras. 109-111 SSJT.

31. Tantri Kāmandaka, Een Oudjavaansche Pañtjatantra Bewerking in tekst en vertaling uitgegeven door Dr. C. Hooykaas. *Bibliotheca Javanica*, No. 2. Bandoeng 1931, C. Hooykaas, Tantri de middel-Javaansche Pañcatantra-bewerking, Leiden 1929; C. Hooykaas, Kamandakīya Nītiśāra etc. in Old Javanese in *Journal of the Greater India Society* 15. Cf. Spr. paras. 100-101, 113-116 and SSJT.

Tutur), an Old Javanese *subhāṣita-saṁgraha* mainly based on the Mahābhārata.³²

24. A great part of the Mahābhārata was also discovered in Java and Bali; it is in *kakawin*.³³ The Bhaṇḍarkar edition of the Mahābhārata contains a list of Sanskrit passages from the Javanese version of the Mahābhārata, in particular of the Ādiparvan (Vol. I, Appendix II), Udyogaparvan (Vol. 6, Appendix II), and Bhīṣmaparvan (Vol. 7, Appendix II, the old Javanese Bhagavadgītā). Some of the Mahābhārata *subhāṣita-s*, particularly of the Vidura-nīti in the Udyogaparvan also appear in the Purāṇa-s and through the Mahābhārata found their way in the literature of Java and Bali; however, these *subhāṣita-s* were not recorded in Annex. I.

25. The *subhāṣita-s* found in the Purāṇa-s and in the literature of "Greater India" (under the literature of "Greater India", I understand only the literature of the countries East, South and North of India and not West of India, e. g. Iran where we also find some Persian translations of the Purāṇa-s) are seldom translated and incorporated in these literatures word for word; they contain mostly the same idea but do not contain a literal translation of the Purāṇic words of wisdom. This is particularly evident in the Ślokāntara, the text of which is usually different from the original.

Origins of Purāṇic *subhāṣita-s* in the literature of Greater India

26. It is not certain, and even very doubtful, whether in the majority of cases the *subhāṣita-s* which appear in the Purāṇic texts were incorporated into the literature of "Greater India" directly from the Purāṇa-s or from other Sanskrit primary sources. In Annex II the Purāṇic texts (if they appear not only in the

32. Sārasamuccaya, ed. by the late Dr. Raghu Vira in *Śatapiṭaka Series 24*, New Delhi 1962; Eene oudjavaansche Vertaling van indische Spreuken door Dr. H. H. Juynböll in *Bijdragen tot de taal-, Land- en Volkendunde van Nederlandsche-Indie* VI/8=52, 1801; pp. 393-98. Cf. Spr. paras 118-120, and SSJT.

33. See in particular H. B. Sarkar, *Indian Influences on the Literature of Java and Bali*, Calcutta 1934, chapter XI.

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literature of "Greater India" but also in other Sanskrit primary sources) are given, for the purpose of comparison, whenever a textual comparison would have to be made among the various texts.

27. The GP. text, in the majority of cases, was taken in the literature of "Greater India" from the collection of Cāṇakya's aphorisms and not from the GP. The old Javanese Sārasamuccaya has more likely borrowed from the Mahābhārata text directly than from any Purāṇa text which happened to be identical with the Mahābhārata text, and in many other cases it is more likely that the Pañcatantra, or the Hitopadeśa, or the Mahābhārata, or the Bhartṛhari's śataka-s, or the Rāmāyaṇa, where the primary sources for the literature of "Greater India". It can be said that in the majority of cases when a *subhāṣita* from the latter sources was identical with the *subhāṣita* from a Purāṇa text, it came to be known in the literature of "Greater India" from these sources and not from the Purāṇa-s; however, that is not always the case.

Annexes

28. The following Annex I gives a better account of the *subhāṣita-s* identical in the literature of "Greater India" and the Purāṇic *subhāṣita-s*.

The analysis of the Annexes shows that most of the *subhāṣita-s* of the Bṛhaspati-saṁhitā of the Garuḍa-purāṇa are found in Tibet, Ceylon, Burma and Java. Certainly (because of CRT.) they are mostly found in the Tibetan Tanjur, and from there probably in other Subhāṣita-saṁgraha-s known to exist in Tibet. Many of these maxims spread also through the Cāṇakya-nīti-śāstra version to Ceylon and through the Lokanīti to Burma, Thailand, Cambodia, Lāos, etc. It is however very interesting to note that as many as 47 maxims of GP. became also prevalent in Java and Bali.

In addition to the Bṛhaspati-saṁhitā of the Garuḍa-purāṇa we find also scattered Purāṇic *subhāṣita-s* of the Mārkaṇḍeya-purāṇa (4), Vāyu-purāṇa (5), Viṣṇu-purāṇa (3), Bhāgavata-purāṇa (5), Matsya-purāṇa (5), Padma-purāṇa (4), Skanda-purāṇa (9),

Brahma-vaivarta-purāṇa (2), Agni-purāṇa (1), Viṣṇudharmottara (1), Bhaviṣya-purāṇa (3), Śiva-purāṇa (2) and Vāmana-purāṇa (1) mostly in the literature of Java and Bali, but also the literatures of Tibet, Burma (and through the Lokanīti of other South-East Asian countries), as well as Ceylon. Annex I illustrates these points clearly.

It must be noted that many more identical verses of the Purāṇa-s could be traced to the literature of "Greater India", but this study is confined to *subhāṣita-s* in the Purāṇa-s and not to Purāṇic verses in the literature of "Greater India."

Annex II shows where the Purāṇic texts mentioned in Annex I appear also in other primary sources of Sanskrit literature. It is arranged in the order of the first column of Annex I.

ANNEX I.

GP	Tibet		Ceylon		Burma		Lokan̄ti (Thailand, Cambodia Laos, Xiengmai)	Java and Bali	Mongolia and Others
	Tanjur (CRT)	Other	CN(C) (CNr)	Other	(LN(P) & NKy	Other			
1.108.3	1.6	Cr 915							
1.108.6	1.8	Cr 260							
1.108.12	1.7	Cr 169							
1.108.13	1.10	Cr 641							
1.108.14	1.11	Cr 649							
1.108.15	1.12-3	Cr 1043							
1.108.16	1.12-3	Cr 607							
1.108.18	1.14	Cr 1070							
1.108.19	1.15	Cr 607							
1.108.20	Cr2020/1.16								
1.108.21	Cr1344/1.17								
1.108.22	1.18	Cr 838							
1.108.23	Cr1850/1.19								
1.108.24	Cr1849/1.21								
1.108.25	1.22	Cr 477	CNr 41		126/154	DhN 179	×		
1.108.26		Cr 428		Vyās 64	42/59	DhN 408	×		
1.109.1	2.1	Cr 142	CNr 27					TK 43	
		NM 3.5							

GP	Tibet		Ceylon		Burma		Lokanīti (Thailand, Cambodia Laos, Xiengmai)	Java & Bali	Mongolia and Other
	Tanjur (CRT)	Other	CN(C) (CNR)	Other	LN(P) & NKy (B)	Other			
1.109.2	2.2	Cr 431	CNr 29		156/180	DhN 205	×		
1.109.3	2.3	Cr 911							
1.109.4	2.4	Cr 903	CNr 30		159/182	DhN 83	×		
1.109.5	2.5	Cr 365							
1.109.6	2.6	Cr 92							
		NM 6.9		PrŚ(C) 12					
1.109.7	2.7	Cr 37							
1.109.8	2.8	Cr 140							
1.109.9	2.9	Cr 958		PrŚ(C) 2					
1.109.10	2.10	Cr 890	CNr 31		78/108	DhN 98	×		
		NM 3.7							
1.109.11	Cr1104/2.11								
1.109.12	2.12	Cr 166							
1.109.13	2.13	Cr 840							
1.109.14	2.14	Cr 527	CNr 25			DhN 239 cf SN 52		TK 16 & 76, NŚ 13.2, Ślt 23	
		NM 5.9							
1.109.15	2.15	Cr 87	CNr 32		28/-	DhN 52	×		
1.109.17	2.16	Cr 245							
1.109.18	2.17	Cr 305							

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1.109.19	2.18	Cr 826	CNr 35	114/142	DhN 79	x	cf. SRN 342
1.109.20	2.19	Cr 827 (SRN 342)					
1.109.21	2.21	Cr 504			DhN 239		TK 16 & 76, NŚ 13.2, Ślt 23
1.109.22	2.22	Cr 811			SN 52		SS 202 SS 272
1.109.23	2.23	Cr 1064				x	NŚ 13.8
1.109.24	2.24	Cr 458 NM 5.9				x	
1.109.25		Cr 738					
1.109.28		Cr 20					
1.109.32	2.25	Cr 392	CNr 19	82/112	DhN 252		
1.109.33	2.26	Cr 159 ShD 182	CNr 76	161/206	DhN 164		
1.109.38		Cr 546		104/130			
1.109.40	2.27	Cr 577					SS 437
1.109.41	2.28	Cr 534					
1.109.42	2.29	Cr 424 ShD 111 (SRN 29)		PrŚ(C)49	(DhN 352)	x	(Ślt 62) (SRN 29)
1.109.43		Cr 1103		(35)/-			
1.109.44	2.30	Cr 755					SS 29 (TK 45)
1.109.46		Cr 980					TK 11, Ślt 82
1.109.52		Cr 127					
1.110.1	3.1	Cr 860	CNr 61				

GP	Tibet		Ceylon		Burma		Loka-nīti (Thailand, Java Cambodia, and Loos, Bali Xiengmai)	
	Tanjur (CRT)	Other	CN(C) (CNr)	Other	LN(P) & NKy(B)	Other		
1.110.3	3.2	Cr 746	CNr 50				TK 17,	
1.110.4	3.3	Cr 8					NS 1.14,	
							SS 183	
1.110.5	3.4	Cr 914					Javanese	
1.110.7	3.5	Cr 1111					MBh(Juyn- boll 237)	
1.110.8							TK 30	
			CNr 14					
1.110.9	Cr 1608/3.6						TK 50,	BhP
1.110.10	3.7	Cr 1078					NS 39,	2.56,22
1.110.11	3.8	Cr 1097					Ślt 26	
1.110.13	3.9	Cr 293						
		ShD 26						
1.110.15	3.10	Cr 896						
1.110.16	3.11	Cr 230						
1.110.17	3.12	Cr 568						
1.110.18	3.13-4	Cr 814						

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1.110.19	3.15	Cr 1024 NM 6.12	CNr 17	85/110	x	
1.110.20	3.16	Cr 978				
1.110.21	3.17	Cr 182	CNr 20			
1.110.22	3.18	Cr 68				
1.110.23	3.19	Cr 49A				
1.110.24	3.20	Cr 253				
1.110.25	3.21	Cr 501	CNr 33	160/(205)	x	
1.110.26	3.23-4	Cr 625	CNr 34	113/141	x	
1.110.29	Gr 1656/3.30					
1.110.30	3.31	Cr 569				
1.111. 1	4.1	Cr 660				
1.111. 2	4.2	NM. 7.1 Cr 872		(RN 2)		
1.111. 3	4.3	(SRN 163) Cr 675				
1.111. 4	4.4	ShD 8 (SRN 323)		(RN 93) DhN 182		
1.111. 5	Cr 1660/4.5	Cr 462 (Cr 191)				
1.111. 6	4.7	Cr 413				
1.111. 9		Cr 1029				
1.111.12		Cr 772	CNr 3			
1.111.17		Cr 8.44 NM 6.7 SRN 49		167/211	x	SRN 49
		Vyās 15 Vyās 48				

GP	Tibet		Ceylon		Burma		Loka-nīti		Mangolia and Other
	Tanjur (CRT)	Other	CN(C) (CNr)	Other	LN(P) & NKy(B)	Other	Thailand, Cambodia, Laos, Xiangmai)	Java and Bali	
1.111.18		Cr 429 NM 6.8			81/111	DhN 75	x		
1.111.24	4.8	Cr 522							
1.111.26	4.9	Cr 335							
1.111.27	Cr								
	1354/4.10								
1.111.28	Cr								
	1461/4.12								
1.111.29	Cr								
	1899/4.13								
1.111.30	Cr								
	1213/4.14								
1.111.31	Cr				(134/161)		x		
1.111.32	1900/4.15								
1.111.33	4.16	Cr 180							
	Cr								
	1272/4.17								
1.112.1	5.11	Cr 645							NS15.3
1.112.3		Cr 805		PrŚ(C)34					NS 35,
		NM 4.20							Ślt 80
1.112.4	5.5	Cr 290	CNr 100			RN 10			(Ślt 20)

1.112.5	5.6	Cr 785			
1.112.6	5.7	Cr 162 (NM 7.14)	CNr 106	RN 12	
1.112.7	5.4	Cr 790			
1.112.8	5.8	Cr 719			
1.112.9		NM 7.15	CNr 103		
1.112.10	5.9	Cr 665 (NM 7.16)	CNr 105	(RN 17)	
1.112.11	5.3	Cr 149 NM. 7.13	CNr 101	(RN 18)	
1.112.12	5.2	Cr. 963 NM 7.9	CNr 99	(RN 20)	
1.112.13		Cr 892	CNr 6	(DhN 254)	
1.112.14	5.15	Cr 498			
1.112.15	5.16	Cr 466	CNr 23		Vyās 34
1.112.16	5.17	Cr. 2	CNr 103		
1.112.17		Cr 420 NM 6.16			
1.112.18	5.18	Cr 339			
1.112.19	5.19	NM 6.17 Cr 609 NM 6.18			
1.112.20	Cr 1404/5.20				
1.112.21	(5.1 <i>ad</i>)	Cr 359			
1.112.22	5.22	Cr 1011			
1.112.23	5.23	Cr 784	CNr 84		
1.112.24	5.25	Cr 799			

GP.	Tibet		Ceylon		Burma		Lokanīti (Thailand, Java and Mongolia Cambodi, Bali Laos, and Xiengmai) Other
	Tanjur (CRT)	Other	CN (C) (CNr)	Other	LN (P) & NKy (B)	Other	
1.112.25	Cr1495/5.26						(TK 42)
1.113.1	6.1	Cr 341					
1.113.2	6.2	Cr 1036					
1.113.6		Cr 803 (SRN. 324)					(SRN324)
1.113.7	6.3	Cr 916 (SRN 323 ShD 29)				(DhN 182) (SN. 62)	(SRN323)
1.113.8	6.4	Cr 15 NM 4.2 ^{ab} 4.4 ^{ad} Cr 894				(SN 60)	
1.113.9	6.5						
1.113.10	Cr 2025/6.6						
1.113.12	(6.7)	Cr 435					SS 168 (SS 182)
1.113.29		Cr 1738					SS 361, Ślt 31
1.113.33	Cr1368/6.9						(SS 269) SS 271
1.113.34	Cr1863/6.10						
1.113.35	6.11	Cr 90					
1.113.36	6.12	Cr 1060					
1.113.37	6.13	Cr 1031					

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GP.	Tibet		Ceylon		Burma		Lokanīti (Thailand, Cambodia, Laos, Xiengmai)		Java and Bali		Mangolia and Other	
	Tanjur (CRT)	Other	CN (C) (CNr)	Other	LN (P) & NKy (B)	Other						
1.114.21	Cr1666/7.11											
1.114.22	7.12	Cr 565	CNr 18									
1.114.24	Cr1592/7.13											
1.114.26	7.14	Cr 955										
1.114.27	7.15	Cr 702										
1.114.28	Cr1141/7.16											
1.114.30	7.17	Cr 998	CNr 62									
1.114.31		SbD 54										
1.114.32	7.18	Cr 1039										
1.114.35	7.19	Cr 740	CNr 94									
1.114.36		Cr 278										
1.114.37		Cr 604										
1.114.38	7.20	Cr 991										
1.114.39	7.21	Cr 830										
1.114.46	7.22	Cr 459										
	Cr	(SRN 167)										
	2077/7.25	(NM 4.11)										
1.114.47		Cr 566										
		NM 4.8										
1.114.48	7.26	Cr 964										
		NM 6.13										

SRN 167

PrŚ(C)64

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<i>Mārkaṇḍeya- purāṇa</i>	Tibet		Ceylon		Burma		Lokaññi (Thailand, Cambodia, Laos, Xiengmai)		Java and Bali		Mongolia and Other	
	Tanjur (CRT)	Other	CN(C) (CNR)	Other	LN(P) & NKy(B)	Other						
14.18-9 29.39-40									SS 287 SS 236, Javanese Mahā- bhārata, (Juynböll 237) SS 159 x			
34.62-3 34.112-3												
<i>Vāyu-purāṇa</i> 93.95 93.98 93.101 93.102 93.103								113/141 DñN 78		SS 429 SS 422 SS 462 SS 457 SS 463		
<i>Viṣṇu-purāṇa</i> 4.10.9 4.10.10 4.10.12				(cf. Vyās 30)						SS 429 SS 422 SS 462		

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PURĀNIC WISE SAYINGS

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*Bhāgavata-
purāṇa*

7.2.40

9.19.13

9.19.14

9.19.16

9.19.17

28.4

28.5

36.6

36.11

215.8.13

(NM 7.3-18)

SS 433

SS 422

SS 429

SS 462

SS 448

SS 101

SS 450

SS 107

SS 126

Padma-purāṇa

Sṛṣṭi-kh.

54.21

224.47

Bhūmī-kh.

81.47

Uttara-kh.

7.23

CNR 75

SS 439

Ślt 16

SS 359

NS 4.23

Skanda-purāṇa

Maheśvara-kh.

Kumārīka

2.10

46.41

Vyās 6

SS 462

<i>Skanda- purāṇa</i>	Tibet	Ceylon	Burma	Lokanīti (Thailand), Java (Cambodia, and Laos, Xiengmai)	Mongolia & Other
	Tanjur (CRT)	Other	CN(C) (CNr)	LN(P) & NKy(B)	Other
Avantya-kh.					
Caturaśīti-kh.					
Revā-kh.					
Nagara-kh.					
Prabhāsa-kh.					
Kṣetra-māhātmya)					
Agni-purāṇa					

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<i>Viṣṇu-</i> <i>dharmaottara</i> 2.24, 4-6 (NM 7.3-18)			
15 <i>Bhaviṣya-</i> <i>purāṇa</i> Brahmapar- van 4.182 4.184 Uttara-par- van 102.29		(120/148)	SS 441 SS 448
<i>Śiva-purāṇa</i> Śatarudra 38.18	Vyās '70	x	NŚ 2.8, Ślt 81 TK 49,
Rudrasambhā 4.219, 52	ShD 85		
<i>Vāmana-purāṇa</i> in ŚKDr <i>ads ar</i>			DhN 397

Annex II

Garuḍa-purāṇa

- 1.108.14 HJ 3.101, BhŚ 958
 1.108.15 HJ 1.138, Vet 1.26, Śts 40.10 ; 63, 7-8
 1.108.18 MBh 1.74.39, HJ 1.211
 1.108.22 Śts 374.36.7
 1.108.25 PtsK 1.235, HJ 2.120
 1.108.26 HJ 324, BhŚ 519
 1.109. 1 Mn 7.213, MBh 1.160.27 and 5.37.18, Pts 1.356 and 3.86, HJ 1.43, VCsr 12.1, VCjr 20.1, Śts 321.12-3, Vet 19.16, HDh 14, BhPr 198
 1.109. 2 MBh 1.115, 36 ; 2.61, 11 and 5.36, 17, P (PT 1.118, PTem 1.107, PS 1.105, PN 2.83, Pts 1.355 and 3.84, PRE 1.117), HJ 1.159, Śts 21.4-5, VCjr 28.3, MK 76
 1.109. 4 HJ 1.107, PP 1.77
 1.109.10 PS 1.26, HJ 4.108
 1.109.14 PP 1.52, HJ 1.18, VCsr VII 8, VCjr VII 1, Śts 20.9-10
 1.109.15 HJ 1.138, Vet 1.26, Śts 40.10 and 63.7-8
 1.109.20 HJ 1.109, Śts 332.22-8
 1.109.28 MBh 5.38, 76-7, Śts 82.6-7, Śts 360.8-9
 1.109.32 Vet 4.7
 1.109.33 Pañcarātra 1.14, 96, HJ 2.118 & 4.8, Brahmavaivarta-purāṇa 1.23, 63
 1.109.38 PtsK 1.227
 1.109.40 PP 1.106, Pts 1.137, PtsK 1.153, HJ 2.114, VCsr VI 10, MK 153
 1.109.52 Mn 8.26, P (PP 1.21, Pts 1.44) HJ 2.47, Vet 1.8
 1.110. 1 P (PP 2.143, Pts 2.137, PtsK 2.144, PD 302.41, PM 2.55, HJ 1.227)
 1.110. 4 MBh 2.5, 112 and 5.38, 66-7, PP 2.150, Pts 2.147, PtsK 2.154
 1.110. 5 Vet 7.4
 1.110.13 HJ 1.142, BhŚ 34
 1.110 19 PP 2.27 and 4.13, Pts 2.32 and 4.14, PtsK 2.330 and 4.15, PT 2.29, PN 1.17, PS 2.19, PRE 2.19, HJ 2.147, MBh 1.142, 82 and 12.140, 30.

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- 1.110.26 HJ 1.110. Cf. Mārkaṇḍeya Purāṇa 34.112-3
 1.111. 3 MBh 5.33,17, PM 1.82
 1.111.12 PT 3.63, PTem 3.49, PN 3.32, PP 1.390, Pts 1.402,
 PtsK 1.450, PRE 3.52, PM 1.173, HJ 1.13, Vet
 16.12.
 1.111.17 PT 2.52, PS 2.31, PN 1.28, Pts 1.3, PtsK 1.3,
 PRE 2.31, PM 1.3, HJ 1.134, VCSr 12.5, Śts Intr 39
 and 6.3, ŚtsA 46.2, ŚtsM 6.2
 1.111.18 PT 2.54, PP 2.106, PRE 2.33
 1.112.15 HJ 2.91, BhŚ 27
 1.112.17 Pts 1.248, PtsK 1.278
 1.113.8 HJ 2.9
 1.113.9 PS 4.6, PN 4.2, PRE 4.14, HJ 4.87
 1.113.10 MBh 5.33, 38
 1.113.29 MBh 12.181, 15 and 12.322.15
 1.113.36 Mn 5.106, Vi 22.89 (and *nibandha-s*)
 1.113.42 PT 2.55
 1.113.48 MBh 13.163, 11, HJ 2.15, (cf. Bhāgavata-purāṇa 7.2,
 40, PT 2.113, PTem 2.102, PS 2.66, PN 1.62,
 PP 5.53, Pts 5.7 and 2.9, 105, PtsK 2.11 and 113,
 PRE 2.68, HJ Pr 29, and 4.9, VCSr VII 13 and
 12.3-4, VCmr 12.38-9, VCjr 12.6)
 1.113.53-4 MBh 12.181, 16 ; 12, 332, 16 and 13.7, 22-3, P
 PT 2.106, PTem 2.95, PP 2.135, Pts 2.125, PtsK
 2.134, PM 1.46, PdP, Bhūmi-Kh. 81.47
 1.113.56 MBh 1.74, 81
 1.113.58 HJ Pr 17
 1.113.61 MBh 12.174, 20, Vet Hu¹ MS 16.16 and *ad* 16.175
 1.114.1 HJ 1.73
 1.114.2 PT 2.170 and 4.7, PTem 2.152, PS 2.83 and 4.3,
 PN 1.79 and 4.3, PP 2.195, Pts 2.179, PtsK 2.194,
 cf. 2.59, PRE 2.95 and 4.7, PM 2.73, HJ 1.225
 1.114.6 Bhāgavata-purāṇa 9.19,17, Bhaviṣya-purāṇa 4.184,
 HJ 1.126, Mn 1.215.
 1.114.19 PT 1.153, PTem 1.140, PS 1.132, PN 2.106, PP
 1.373, PRE 1.144, PM 1.59.

- 1.114.32 HJ 1.206
 1.114.36 Aṣṭarātra 3 (KSH 7)
 1.114.47 Pts 2.39 and 4.13, PtsK 2.43 and 4.14, PP 4.12,
 Śts 21.3, ŚtsA 23.2, Śts Pet 28b)
 1.114.49 MBh 12.140,66
 1.114.59 BhPñ. 10.114
 1.114.66 PT 1.14, PTem 1.11, PP 1.334, Pts 1.335, PtsK
 1.376, PML 137 ; cf. HJ 1.35
 1.114.69 MBh (Bh) *ad* 12.167,20 ; 449* lines 32-3, R 4.34.12,
 PP 1.248 and 4.10, Pts 4.10, PtsK 4.10
 1.114.72 PT 3.142, PT₂ 3.147.
 1.115.1 MBh 12.139,32, Harivaṁśa 1160
 1.115.4 MBh 1.139,93
 1.115.18 Vet 4.15
 1.115.23 PP 2.64, PtsK 2.82, PPY 73(68), HJ Pr 27, Vet 8.8)
 1.115.28 BhŚ 200, Vet 23.5
 1.115.31 PT 1.12, PTen 1.9, PS 1.15, PN 2.11, PP 1.15,
 PRE 1.14, PM 1.14, HJ 2.42
 1.115.36 PP 3.88, Pts 3.96, PtsK 3.97, PM 3.32 ; cf. HJ 1.169
 1.115.45 PP 1.170, PD 307.102, HJ 4.17 and 1.58, Vet 11.7
 1.115.46 PT 3.114, PS 3.69, PN 3.59, PP 3.219, Pts 3.178,
 PtsK 3.256, PRE 3.99, PM 3.76, PT₂ 3.119.
 1.115.47 PP 5.64, Pts 5.84, PtsK 5.70, PM 5.47, Vet 25.1
 (p. 117), Śts 23.33
 1.115.48 PP 1.284, PM 1.78, HJ 1.79
 1.115.52 HJ 3.64
 1.115.60 PT 2.165, PTen 2.147, Pts Göttingen Ges. Anz.
 1862, p. 1363, (HS *ad* 1.180)
 1.115.63 HJ 1.128.
 1.115.65 MBh 13.38,16, Pts 1.142, PtsK 1.158
 1.115.76 VCSr 3.10, VCmr 3.91-2, Śto Intr 49.
 1.115.78 Pts 2.88, PtsK 2.96
 1.115.80 HJ Pr 38
 1.115.81 VCSr 9.3, VCjr 21.1, Guṇaratna 3, HJ *ad* Intr. 48

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Mārkaṇḍeya-purāṇa

- 14.18-9 MBh 12.322,3
 29.39-40 MBh (Bh) 5.39,25
 34.62-3 Mn 4.134
 34.112-3 See above GP 1.110,26

Vāyu-purāṇa

- 93.95 MBh (Bh) *ad* 1.80,9 ; 84O* lines 1-2, Mn 2.94, Hari-
 vaṁśa 1639, Viṣṇu-purāṇa 4.10.9, Bhāgavata-purāṇa
 9.19,14.
 93.98 MBh (Bh) *ad* 1.80,9 ; 84O* lines 3-4; Harivaṁśa 1640,
 Kullūka *ad* Mn 2.94, Viṣṇu-purāṇa 4.10,10, Bhā-
 gavata-purāṇa 9.19,13, KN (BI) after 1.36.
 93.101 MBh (Bh) 12.168,45 and 12.268,12, Harivaṁśa 16.43,
 Viṣṇu-purāṇa 4.10,12, Bhāgavata-purāṇa 9.19,16,
 Skanda-purāṇa, Kaumāri Kh. 46.41.
 93.102 Harivaṁśa 1644, PP 5.63, Pts 5.83, PtsK 5.15,
 BhŚ 504
 93.103 MBh (Bh) 12.171,15 and 12.268,6, Saṁkara's *bhāṣya*
 on Bṛhadāraṇyaka-upaniṣad 4.3,33, Yogasūtra *bhāṣya*
 on 2.42.

Viṣṇu-purāṇa

- 4.10.9 See above Vāyu-purāṇa 93.95
 4.10.10 See above Vāyu-purāṇa 93.98
 4.10.12 See above Vāyu-purāṇa 93.101

Bhāgavata-purāṇa

- 7.2,40 See above GP. 1.113,48
 9.19,13 See above Vāyu-purāṇa 93.98
 9.19,14 See above Vāyu-purāṇa 93.95
 9.19,16 See above Vāyu-purāṇa 93.101
 9.19,17 See above GP. 1.114,6

Matsya-purāṇa

- 215.8-13 Cf. MBh. 1.100, 12, 85, Agni-purāṇa 220.1 sqq,
Viṣṇudharmottara 2.24, 4-6, KN 12.2, 18.27-43,
Mn 7.63-4, K 1.16; 2.33, Mānollāsa 2.2, 90-2.

Padma-purāṇa

- Srṣṭi-kh. 54.21 HJ 1.127, Vet, Intr. 1 (cf. 3.10).cf Mn 2.94, BhPn
7.19, 14
224.47 Vet 19.11, Cr. 1868
Bhūmi-Kh. 81.47 See above GP 1.113, 53-4
Uttara-Kh. 7.23 Cr 2068, BhŚ 801

Skanda-purāṇa

- Māheśvara-Kh.
Kumārika 46.41 See above Vāyu-purāṇa 93.101
Āvantya-Kh.
Revā-Kh. 103.124 (Cf. PS 2.32, PN 1.29, PP 2.80, PRE 2.34,
HJ 1, 135, VCsr 21.1, VCm 21.19-20, Vet 3.2,
Cr 72, Mṛcch. 1.8)
Nāgara-Kh. 26.18 MBh (R) 12.276, 13, MBh (Bh) 12.309, 72,
Vṛddhasātātapa-smṛti 61, Viṣṇudharmottara
1.117
185.15 HJ 1.196, Pts 1.401 and 2.116, Pts K 1.149
and 2.124)
196.6 PP 1.142, Pts 1.185, Ptsk 1.199, HJ 1.130
Prabhāsa 255.32 PT 2.79, PTem 2.68, PP 2.97, PS 2.42, PN
1.38, PRE 2.47, HJ 1.152

Brahmavaivarta-purāṇa

- 1.23, 63 See above GP 1.109, 33
2.56, 22 See above GP 1.110, 8

Agni-purāṇa

- 2.20, sqq. See above Matsya-purāṇa 215.8-13

Viṣṇudharmottara-purāṇa

- 2.24, 4-6 See above Matsya-purāṇa 215.8-13

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Bhaviṣya-purāṇa

Brahma-parvan

4.184 See above GP 1.114, 6

Uttara-parvan

102.29 CVr 4.11, Vet. 4.29, VCmr 2.70-1

Śiva-purāṇa

Śatarudra 38.18

See above GP 1.115, 74

Rudrasamhitā

4.216, 52

P (PT 1.62, P_{Tem} 1.55, P_S 1.54, P_N 2.39, P_P 1.172, P_{ts} 1.214, P_{tsK} 1.245 and 3.68, P_{RE} 1.63, P_M 1.81, H_J 2.129, Ś_{to} 40.1, CVr 10.16.

कूर्मपुराण-सुभाषितानि

(पूर्वभागात्)

धर्म-महिमा—

परित्यजेदर्थकामौ यौ स्यातां धर्मवर्जितौ ।
सर्वलोकविरुद्धं च धर्ममप्याचरेन्न तु ॥ (१. २. ५३)
धर्मात् संजायते ह्यर्थो धर्मात् कामोऽभिजायते ।
धर्म एवापवर्गाय तस्माद्धर्मं समाश्रयेत् (२. ५४)
यस्मिन् धर्मसमायुक्तौ ह्यर्थकामौ व्यवस्थितौ ।
इह लोके सुखी भूत्वा प्रेत्यानन्त्याय कल्पते ॥ (२. ५७)
धर्मात् संजायते सर्वमित्याहुर्ब्रह्मवादिनः ।
धर्मेण धार्यते सर्वं जगत्स्थावरजंगमम् ॥ (२. ६१)

काल-महिमा—

करोति कालः सकलं संहरेत् काल एव हि
कालः स्थापयते विश्वं कालाधीनमिदं जगत् ॥ (१२. २४)
कालः सृजति भूतानि कालः संहरते प्रजाः ।
सर्वे कालस्य वशगा न कालः कस्यचिद् वशे ॥ (२. ३. १६)

अपूज्यपूजने पूज्यापूजने च दोषः—

अपूज्यपूजने चैव पूज्यानां चाप्यपूजने ।
नरः पापमवाप्नोति महद् वै नात्र संशयः ॥ (१. १५. २६)
असतां प्रग्रहो यत्र सताञ्चैव विमानना ।
दण्डो दैवकृतस्तत्र सद्यः पतति दारुणः ॥ (१५. २७)

इष्टदेवतात्वं—

या यस्याभिमता पुंसः सा हि तस्यैव देवता ॥ (२२. ४० उ.)

(उत्तरभागात्)

अहिंसा-महिमा—

अहिंसायाः परो धर्मो नास्त्यहिंसापरं सुखम् ॥ (२.११.१५पू.)

सत्य-महिमा—

सत्येन सर्वमाप्नोति सत्ये सर्वं प्रतिष्ठितम् ॥ (११.१६पू.)

सत्येन लोकाञ्जयति सत्यं तत् परमं पदम् ॥ (१५.३४पू.)

संतोषः—

प्राशस्त्यमृषयः प्राहुः सन्तोषं सुखलक्षणम् ॥ (११.२७उ.)

गुरुः—

गुरुरग्निद्विजातीनां वर्णानां ब्राह्मणो गुरुः ।

पतिरेव गुरुः स्त्रीणां सर्वस्याभ्यागतो गुरुः ॥ (१२.४८)

आत्महितसाधनं—

न धर्मं ख्यापयेद्विद्वान् न पापं गूहयेदपि ।

कुर्वीतात्महितं नित्यं सर्वभूतानुकम्पनम् ॥ (१५.१७)

मातापित्रोर्हिते युक्तो गोब्राह्मणहिते रतः ।

दान्तो यज्वा देवभक्तो ब्रह्मलोके महोयते ॥ (१५.२४)

भूतानां प्रियकारी स्यान्न परद्रोहकर्मधीः । (१५.४१पू.)

गृहस्थलक्षणं—

विभागशीलः सततं क्षमायुक्तो दयालुकः ।

गृहस्थस्तु समाख्यातो न गृहेण गृही भवेत् ॥ (१५.२६)

ब्राह्मणलक्षणं—

क्षमा दया च विज्ञानं सत्यं चैव दमः शमः ।

अध्यात्मनिरतज्ञानमेतद्ब्राह्मणलक्षणम् ॥ (१५.२७)

परात्रग्रहणे दोषः—

दुष्कृतं हि मनुष्यस्य सर्वमन्त्रे व्यवस्थितम् ।

यो यस्यान्नं समश्नाति स तस्याश्नाति किल्बिषम् ॥ (१७.१५)

अतिथिपूजनं—

पूजयेदतिथिं नित्यं नमस्येदर्चयेद्विभुम् ।

मनोवाक्कर्मभिः शान्तः स्वागतं स्वगृहं गतः ॥ (१८.११०)

दानमहिमा—

यद् ददाति विशिष्टेभ्यः शिष्टेभ्यः श्रद्धया युतः ।

तद् विचित्रमहं मन्ये शेषं कस्यापि रक्षति ॥ (२६.३)

दानधर्मात् परो धर्मो भूतानां नेह विद्यते ॥ (२६.५५५.)

सदाचरणं—

दृष्टिपूतं न्यसेत् पादं वस्त्रपूतं जलं पिबेत् ।

शास्त्रपूतां वदेद् वाणीं मनः पूतं समाचरेत् ॥ (२८.१६)

तीर्थसेवाविधिः—

यस्य वाङ्मनसी शुद्धे हस्तपादौ च संस्थितौ । (उ.३७.१८गघ)

अलोलुपो ब्रह्मचारी तीर्थानां फलमाप्नुयात् ॥ (३७.१८)

यः स्वधर्मान्परित्यज्य तीर्थसेवां करोति हि ।

न तस्य फलते तीर्थमिह लोके परत्र च ॥ (४४.२०)

SOME LINGUISTIC PECULIARITIES IN THE PURĀṆAS.

By

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[प्रस्तुतलेखे लेखकमहोदयो भाषाविज्ञानपद्धत्या पौराणिकभाषागतवैशिष्ट्य-विवेचनद्वारा पुराणानां परमप्राचीनत्वं, वेदान्तरप्रणीतत्वं, महाभारत-समकालिकत्वं च प्रतिपादयति । पुराणेषूपलभ्यमाना नैकविधा अपाणिनीयाः प्रयोगाः सर्वथा छन्दोऽनुरोधेनानियमाः प्रयोगा इति मतं सयुक्तिकं निराकरोति ; वैदिकैः शब्दैश्च सह तादृशाणां प्रयोगाणां साम्यं प्रदर्श्य तेषां वैदिकाधारत्वं साधयति । मन्यते चासौ यत् पुराणसम्पादकैः एतादृशाः शब्दाः पाणिनिनियमाननुसृत्य यथाकालं संशोधिता आसन्, येन तेषां मौलिकं स्वरूपं बहुधा विकृतिं जातम्, येन च कारणेन विद्वद्भिः पुराणानां परवर्तित्वमूहितम् । तथापि अवशिष्टाः तादृशा बहुशः प्रयोगाः पुराणेषु इदानीमपि प्राप्तुं शक्यन्ते, ये तु संस्कृतभाषाविकासयेतिहासदृष्ट्या अत्यन्तमेव महत्त्वपूर्णाः, उपयोगिनश्च सन्ति । तथा हि पुराणानां भाषाविकासदृष्ट्याऽऽवश्यकत्वं प्रतीयते; अतः एतादृशाः पौराणिकाः प्रयोगाः सावधानतया संरक्षणीयाः वैदिकवाङ्मयेन सह संयोजनीयाश्च । निबन्धकृता कतिचिदुदाहरणानि पुराणेष्वभ्यः प्रस्तुतानि ।]

Purāṇas, in general, are ancient works written in Sanskrit language representing the transitional stage between Vedic and classical periods. As such their language is often found interspersed with the old survivals of the Vedic language, which have become obsolete in the later classical language. The editors of the Purāṇas, at times, have emended the original texts in the lights of the usages prescribed in the classical portion of the Pāṇinian grammar. Thus a lot of old material of linguistic interest is almost getting lost for ever. However, the materials at our disposal which have any how escaped the sight of editors, sufficiently indicate the antiquity of their language. As the major portion of the Purāṇas, with all their interpolations and later additions, conforms with the classical Sanskrit, it was quite natural for scholars to assign a late period of origin. But the fact that some portions, even in the extant versions of the Purāṇas, are much older cannot be gainsaid. Of course, they

had their origin in hoary antiquity¹ but in later times suffered so much from interpolations that they came to be regarded as pure classical compositions. Thus it is often alleged that the language of the Purāṇas does not, at places, follow the classical grammar and consists of a number of archaic forms. This allegation obviously presupposes the fact that Purāṇas are of pure classical origin as well as posterior to Pāṇini. In literary chronology, Purāṇas, as has often been done in old literature, must be placed immediately after the Vedic literature beside the epics² whose language is almost identical with that of the Purāṇas. Thus for a true and just estimate Purāṇic language must be judged in relation to its prior source the Vedic.

The above-referred archaic forms in the Purāṇas, are in the main, explained as being due to metrical exigency, that is, the particular metre of the composition did not permit the author to use the form current in the classical Sanskrit. Indeed there are passages in the Purāṇas which can be explained on no other ground than the metrical requirements but this must be applied within certain limits. But this explanation of metrical exigency does not at length appear to be genuine as the Purāṇic authors could well have opted another suitable metre or even prose form of expression which they have in many Purāṇas actually done. A close examination of the language and metre points out that only those usages should be accounted for metrical needs which consist in an irregular lengthening or shortening of vowels or insertion of a vowel-part (*svara-bhakti*) to facilitate pronunciation, or a little more than that, which are at the same time required by the specific metre.³

1. cp. *Atharva Veda* XI. 7. 24, XV. 6. 11-2; *Purāṇavid* in XI. 8. 7; *Satapatha Brāhmaṇa* XI. 5.6.8, 5.7.9; XIII. 4. 3. 12-3; XIV. 6. 10. 6; *Gopatha Brā.* I. 1. 10. etc.
2. *Atharvaveda* XV. 6. 11-2; *Gopatha Brāhmaṇa* 1.1.10; *Satapatha Brāhmaṇa* XIV. 6. 10. 6; along with *Chāndogya Upaniṣad* VII. 1. 2, 1. 4, 2. 1 and *Sūtras* where 'Purāṇa' has always been mentioned beside the epics (*Itihāsa*).
3. *Saptādāśa* (For *saptadaśa*) in *Brahmaṇḍa* II. 21. 84; *Mahātmya* (for *māhātmya*) in *Skanda. Māheśvara*. 1. 30. 51 *tata etad akāraṣam* (for *akāraṣam*), in *Bhāgavata* 1. 6. 5 *kim akāraṣīt tataḥ*. (for *akāraṣīt*) *ibid.* i. 10. 1, etc.

The rare forms of an old language like Sanskrit must not be dispensed with merely with the remark that they are irregular because they often prove to be of immense value and link the chain of linguistic evolution. The following treatment of some important linguistic peculiarities will show how far Purāṇas are indispensable to the history of linguistic development of Sanskrit. These are arranged here according to the grammatical categories :

The Declension :

In the Purāṇas masculine stems in *i* and *u* often insert an *n* before endings beginning with vowels. This insertion before the endings of the Instrumental singular and Genitive plural has been most current in ancient times, which led Pāṇini to frame sūtras like *āṇo nā'striyaṃ*¹ and *hraśvanadyāpo nuṭ*², the former substituting *nā* for the normal ending *ā*, to stems other than feminine and the latter prescribing an augment (insertion) of an *n* before genitive plural ending to the same stem. These two forms with inserted *n* have survived and come down to us in regular use. They do not strike our mind because we are much accustomed to them. But an attentive reader is naturally startled to note this insertion extended elsewhere also, i.e. in the accusative, dative, ablative, genitive and locative singular and nominative and genitive plural.

Thus the *accusative singular* form *marīcinam* (against regular *marīcim* as if it were *marīcīn-am* occurs twice in the Brahmanḍa and once in a parallel passage of the Kūrma⁴.

In the *dative singular* occur *ardhendumauline* (against

1. Aṣṭādhyāyī VII. 3. 120.

2. Ibid. VII. 1. 54.

3. प्राणाद् दक्षोऽसृजद् वाचं चक्षुर्म्यां च मरीचिनम् ।

I. 5. 74ab.

प्राणाद् दक्षं सृजन् ब्रह्मा चक्षुर्म्यां तु मरीचिनम् ।

II. 9. 22cd.

4. प्राणाद् ब्रह्माऽसृजद् दक्षं चक्षुर्म्यां च मरीचिनम् ।

I. 7. 36ab.

the regular *ardhendumaulaye*) in the *Brahmāṇḍa*,¹ *ghṛīṇe* in the *Kūrma*² and *surabhīṇe* in the *Skanda*.³ In the *ablative singular* is found *Kālanemīnaḥ* in the *Skanda*⁴

In the *genitive singular* are found *salīlayonīnaḥ* (twice) and *avyaktayonīnaḥ* in the *Brahmāṇḍa*,⁵ *Kālanemīnaḥ* (twice) and *śaśīmaulīnaḥ* in the *Skanda*⁶ and *Candramaulīnaḥ* in the *Matsya*.⁷ The *genitive plural* form *ātmayonīnām* and *mumūṛṣuṇām* occur in the *Brahmāṇḍa* and *tridūśārīṇām* in the *Matsya*.⁸ Lastly the *locative singular* form *bhānuni* is found in the *Bhaviṣya*.¹⁰ The *nominative plural* *candrārdhamaulīnaḥ* occurs in the *Matsya* (CLXXX, 21ab).

At first sight these forms appear quite abnormal to a classical student. But when we judge them along with their precursors in the earlier literature¹¹ the fact becomes evident that from the

1. नमस्त्रिपथगाफेनभासितार्वेन्दुमौलिने । III. 25. 11 ab
2. नमस्ते घृणिने तुभ्यं सूर्याय ब्रह्मरूपिणे । II. 18. 28 ab
3. शर्वाय क्षितिरूपाय सदा सुरभिणे नमः । II. 48. 23 cd
4. एवं वचस्तस्य निशम्य विष्णोः सर्वेश्वरस्याथ रथं निमेषात् ।
निनाय दूरं किल कालनेमिनः भीतस्तदा सारथिलोकनाथात् । I. 2. 19. 82
5. भृगुश्च हृदयाज् जज्ञ ऋषिः सलिलयोनिनः । I. 5. 74 cd
भृगुस्तु हृदयाज् जज्ञ ऋषिः सलियोनिनः । II. 9. 22 ab
संकल्पाच्च चैव संकल्पो जज्ञे सोऽव्यक्तयोनिनः । I. 5. 73 cd
6. मेघस्य द्वीपिभिर्भूमैः कुञ्जरैः कालनेमिनः । I. 2. 1. 24 cd
सा पपात शिरस्युग्रा सहसा कालनेमिनः । I. 2. 6. 78 ab
देवी च प्रविवेशाय भवनं शशिमौलिनः । I. 2. 29. 77 cd
7. आङ्गिर्नामान्तरप्रेक्षी सततं चन्द्रमौलिनः । Matsya, CLV. 12 cd
8. ब्रह्मा यतात्मकानां तु सर्वेषामात्मयोनिनाम् । II. 9. 19 cd
कूटकाकूटकाश्चैव उत्पद्यन्ते मुमुर्षुणाम् । II. 7. 37 cd
9. तेषां त्रिपुरयुक्तानां त्रिपुरे त्रिदशारिणाम् ।
ब्रजतिस्म सुखं कालः स्वर्गस्थानां यथा तथा ॥ CXXXI. 11
10. तानि सर्वाणि सर्वज्ञे सर्वपातरि भानुनि ।
दत्तानि तत्समुत्थोऽयं गन्धधूपात्मको गुणः ॥ Brāhma, CXV. 14
11. cp. the solitary occurrence of *cāruṇaḥ* in the *R̥gveda* VIII. 5. 14 as well as that of *rajjuni* in the *Atharva Veda* XX. 133. 3.

earliest down to Purāṇa period masculine stems in *i* and *u* like neuter ones could freely insert *n* before endings beginning with vowels, beside the normal form prescribed in grammars. Pāṇini prescribes the aforesaid insertion to neuter¹ stems only, which frequently appears here also in case of the masculines.

Another remarkable point in Purāṇic declension, though of rare occurrence, is that the nominative plural form of many stems appears in the accusative also. Thus in the Mārkaṇḍeya² are found forms like *vibhūtayaḥ*, *paśavaḥ*, *avayaḥ* and *gāvaḥ*, etc. against the normal *vibhūtīḥ*, *paśūn*, *avīḥ* and *gāḥ*, respectively. The Viṣṇu Purāṇa³ in a parallel passage, though partly emended, mentions *avayaḥ* for normal *avīḥ*. Similarly in the Brahmaṇḍa⁴ in an identical context is found *gāvaḥ* used for regular *gāḥ*. The Bhāgavata⁵ too in a quite different context uses *gāvaḥ* in the accusative. The epics⁶ also furnish similar usages.

This fact, though rare, is not absent in the earlier literature. Thus in the Ṛgveda occurs the nominative plural form *aryaḥ*⁷ used as accusative. Similar instances to this effect are *vayaḥ*,⁸ *citrotaryāḥ*, *āpaḥ* and in the Atharvaveda *śucayaḥ*, etc.

Thus from a comparative study of the above it is clear that Purāṇas maintain the chain of early evolution of language in which the nominative and accusative plurals were used indistinctly.

1. इकोऽचि विभक्तौ, Aṣṭādhyāyī VII. 1. 73
2. पश्येता दुष्ट मय्येव विशन्त्यो मद्भिभूतयः । XC. 4
ततः स्वदेहतोऽन्यानि वयांसि पशवोऽसृजत् ।
मुखतोऽजाः ससर्जाथ वक्षसश्चावयोऽसृजत् ।
गावश्चैवोदराद् ब्रह्मा पार्श्वाभ्यां च विनिर्ममे ॥ XLVIII. 25
3. अवयो वक्षसश्चक्रे मुखतोऽजाः स सृष्टवान् । I. 5. 48 cd
4. गावश्चैवोदराद् ब्रह्मा पार्श्वाभ्यां च विनिर्ममे । II. 8. 44 ab
5. तर्पयित्वाय विप्रेभ्यो गावो बहुगुणा ददुः । III. 3. 26 cd
6. वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः । Śrīmadbhagavadgītā X. 16ab
हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः । ibid X. 19 ab
7. cf. Ṛgveda VII. 48. 3, etc. seven times.
8. Ṛgveda I. 104. 3. ; Atharvaveda V. 1. 3.

Similarly Purāṇic declension is often seen observing no distinction between strong and weak stems. Normally in graded declension the first five endings upto the accusative¹ dual of masculines take the strong stem and the rest the weak. Purāṇas indistinctly use the weak stem with little modifications in other cases. Thus in the Bhaviṣya² we find *viduṣaiḥ* used for the normal *vidvadbhiḥ*. The Vāmana Purāṇa uses *senānye*³ as a locative singular form, as if made from a stem in *a*. All these have their germs in the early language of the Vedas⁴ where also the weak stem sometimes appears in strong cases.

The use of bare stem in the locative singular of words ending in *an* is a common factor of the Vedic language. This also appears here in the Purāṇas not infrequently. Thus the Bhāgavata⁵ uses *atman* and *bhasman* as locatives against the normal *ātmani* and *bhasmani*.

The Verbal Inflexion :

Without going into subtle details it may be said that verbal inflexion in the Purāṇas exhibits considerable divergency in regard to voice (*upgraha*) and the class (*gaṇa*). There is much effacement of distinction between active (*parasmaipadam*) and middle voices (*ātmanepadam*). Instances to this effect recur in all the Purāṇas. Thus for example *√vr̥dh* 'to grow', *√ās* 'to sit', etc. are roots inflected, as a rule, in the middle voice alone but in the Purāṇas⁶ as well as in the epics their active inflexion is also met with.

1. सुडनपुंसकस्य । Aṣṭādhyāyī I. 1. 43.
2. प्रथमं भोजका भोज्याः पुराणविदुषैः सह । Brāhma LXX. 6. ab
3. सेनान्ये निहते तस्मिन् । XV. 22 a
4. Cp. अविष्णुषः (Rgveda I. 11. 5) used for अविभोवांसः, and चक्रुषम् (Rgveda X, 139. 1) for चक्रुवांसम्, with *vedaviduṣaiḥ* (Brahma Purāṇa LVI. 18) used as nominative plural etc.
5. आत्मन् भावयसे तानि न पराभावयन् स्वयम् । II, 5. 5. ab
भस्मन् हुतं कुहकराद्धमिवोत्सृज्याम् । I. 15. 21 d
6. वर्चन्ति used in Brahmandā II. 19. 134.
आसतः (the genitive singular of the present participle from the active base of *√ās* 'to sit' against the normal आसीनस्य) in Brāhma CX. 14.

A similar divergency subjects the system of verbal classes also. In classical grammar each verb has been assigned to a definite class or number of classes whereas in the Purāṇas it observes no hard and fast rule.¹ Thus here a verb may belong to any number of classes.

The Verbal Augment :

The most conspicuous inflexional peculiarity in the Purāṇas lies in the treatment of verbal augment.² Like the earlier language of the Vedas³ here also it is often dropped and the forms without augment are used in place of the augmented ones. Thus, for example *karot*, *vi-ni-vedayat*, *sam-ut-sārayan*, *pra-kalpayat*, *bravīt*, *krthāḥ*, *chādayan*, *pra-kupyata*, *pūjayat*, *vy-ava-dhāt*, etc. etc. occur in various Purāṇas⁴ and express past sense. Sometimes such forms

वदस्व, Bhāgavata III. 10. 2.

अवेक्षतः normally अवेक्षमाणस्य) in Bhāgavata III. 12. 51.

लभेत् (normally लभेत) in Bṛhannāradiya I. 17. 70, etc.

1. छेच्चि in Brahma LXIII. 8 occurs beside छिनच्चि the regular formation of the VII class.

शोचिमि in Skanda Māh. II. 33. 8. beside the normal शोचामि

2. Prescribed by Pāṇini as लुङ् लङ्लृक्ष्वङुदात्तः ; Aṣṭādhyāyī. VI. 471.

3. Cf. बहुलं छन्दस्यमाङ्गयोगेऽपि, id. VI. 4. 75

4. सर्वाङ्गेभ्यो विनिःसृत्य वह्निस्तां भस्मसात् करोत् । Brahmanḍ II. 13. 61 cd
सौभाग्यभोगममितं मुनिहोमधेनुः सद्यो विधाय विनिवेदयदाशु तस्मै ।

ibid III. 27. 20

ते समुत्सारयन् धेनोः सुदूरतरमन्तिकात् । ibid III. 29. 10

पुनः सोऽयं प्रकल्पयत् । Vāyu I. 6. 32 d

बालो दीनमना ब्रवीत् । Skanda Māh. II. 46. 15

दिवास्वापं कथामातः पादाक्रान्तशिरोरुहा ।

सुप्ताथ सुचिरं वाते छिन्नो गर्भो मया तव ॥ ibid II. 14. 42

भर्तृयज्ञं पुनः प्राप्य ते च तत्र स्थिता भवन् । id. II. 13. 109 cd

नीहाराश्चादयन् दिशः । id. II. 15. 27

पुंसः संयोगमैच्छत् सा तदभावात् प्रकुप्यत् । id. II. 46. 55

पूजयन्नादमुनिं युक्तः कृष्णो महामनाः । id. II. 54. 17

न ह्येष व्यवधात् काल एष सर्वनिराकृतिः । Bhāgavata I. 6. 4

घण्टास्वनेन तान्नादानम्बिका चोपवृंहयत् । Mārkaṇḍeya LXXXVIII. 8

appear formally as an injunctive¹ also. Use of unaugmented forms are much common in the Vedic language.

Gerunds :

Regarding the use of gerunds Purāṇas show some deviation. Against the general rule² that simple roots take *-tvā* in forming gerund whereas the prefixed ones add *-ya* in stead, the Purāṇas frequently use *-tvā* to the prefixed and *-ya* to the simple ones,³ Pāṇini⁴ has noted this fact in regard to the *Chandas* or the Vedic language.

Infinitives :

Beside the single surviving form of the accusative infinitive in *-tum* the Bhāgavata Purāṇa twice uses dative infinitive form *pratihartave*⁵ (for normal *pratihartum*) and *hantave*⁶ (for *hantum*).

Particles :

Of the particles the Skanda Purāṇa frequently uses *asmi*¹ and a few times *asi*,² the former being equal to the pronoun of the first person and the latter to that of the second one. This usage is quite rare in the later literature.

Taking into cognizance the linguistic material treated above, the antiquity of the Purāṇic language is amply evident.

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1. इमां गार्वां शृणोद् यो वै श्रद्धाभक्तिसमन्वितः ।
यत्पुत्रीगमने पुण्यं फलं तच्छ्रीघ्रमाप्नुयात् ॥ Bhaviṣya Prati. IV. 21.43
 2. समासेऽनञ्पूर्वे क्त्वो ल्यप्, Aṣṭādhyāyī VII. 1. 37
 3. विबुद्ध्वा in Brahma VII. 3. 26. आपूरयित्वा in Vāyu I. 4. 30, etc. etc
गृह्य in Brahmāṇḍa II. 22. 12, Matsya II. 10, CXXXIII. 57; पूज्य
in Vāmana II. 37, etc.
 4. क्त्वापि च्छन्दसि, Aṣṭādhyāyī VII. 1. 38
 5. सर्वे नियुक्ताः स्वविहारतन्त्रं न शक्नुमस्तत् प्रतिहर्तवे ते । III. 5. 47 cd
 6. वधान्नवृत्तं तं भूयो हन्तवेऽविरचोदयत् । IV. 19. 15 ab
 7. विचराम्यस्मि (= विचराम्यहम् and so on) II. 5. 21, स्मराम्यस्मि II. 7. 41
प्रयच्छाम्यस्मि II. 7. 57, अस्मि...पूजयामि II. 8. 26, प्रार्थयाम्यस्मि II. 27. 56
अस्मि वसामि II. 32. 165, द्रक्ष्याम्यस्मि II. 34. 76, गृहीष्याम्यस्मि II. 40. 9,
यजाम्यस्मि II. 42. 178, अस्मि...अभवम् II. 46. 129, etc.
 8. पिबस्यसि (= पिबसि त्वम्) II. 40. 88.

THE DEVĪ-BHĀGAVATA AS THE REAL BHĀGAVATA*

By

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[देवीभागवत-श्रीमद्भागवतपुराणयोः महापुराणत्वविषये प्राचीनकालतः एव विवादः विसंवादश्च प्रचलति । वैष्णवानां मते श्रीमद्भागवतमेव महापुराणम् शाक्तानां च मते देवीभागवतं महापुराणम् । श्रीधरस्वामी, मध्वाचार्यः रामानुजाचार्यश्च श्रीमद्भागवतं प्रमाणत्वेन अङ्गीकुर्वन्ति । शैवीलीलकण्ठो नामक आचार्यः देवीभागवतं महापुराणत्वेनाङ्गीकरोति । डा० हाजराप्रभृतयः केचन आधुनिकविद्वांसोऽपि विष्णुभागवतमेव महापुराणमामनन्ति । अस्मिन् लेखे विदुषा लेखकेन नानामतानां समीक्षणं कृत्वा देवीभागवतपुराणस्य महापुराणत्वं प्रतिपादयितुं प्रयत्नः कृतः । मत्स्यपुराणे तु भागवतस्य लक्षणमस्ति—यत्राधिकृत्य गायत्रीं वर्ण्यते धर्मविस्तरः । वृत्रासुरवधोपेतं तद्भागवतमुच्यते ॥ श्रीधरस्वामिना पुराणान्तरात् भागवतस्य उद्धृतं लक्षणमित्यं वर्तते—“ह्यग्नीवब्रह्मविद्या यत्र वृत्रवधस्तथा । गायत्र्या वै समारम्भस्तद् वै भागवतं विदुः ॥” लेखकमहोदयस्य मतानुसारेण इमानि लक्षणानि पूर्णतः देवीभागवते एव संगतानि न तु श्रीमद्भागवते अतः देवीभागवतमेव अष्टादशमहापुराणेषु परिगणितं महापुराणम् । कालान्तरे वैष्णवैः वैष्णवशासकैश्च कृताद् देवीभागवतस्य वहिष्कार हेतोः देवीभागवतस्य प्रचलनं लुप्तं जातम् । अनेनैव हेतुना निबन्धग्रन्थेषु स्मृति टीकासु च देवीभागवतस्योद्धरणानि नोपलभ्यन्ते ।]

The controversy as to which of the two Bhāgavatas, viz. the *Devī-Bhāgavata* and the *Vishṇu-Bhāgavata* (better known as the *Śrīmad-bhāgavata*) is a Mahāpurāṇa has been continuing for some centuries past. We get the earliest hint about it in the commentary on the *Vishṇu-Bhāgavata* written by Śrī-Dharasvāmin (circa 1350-1450 A. D.). According to this commentator the *Vishṇu-Bhāgavata* has got all the characteristics of the Bhāgavata (Mahāpurāṇa) described in *Matsyapurāṇa* and the *Purāṇāntara*, (i. e., the other Purāṇa). Then Narasimha Vājapeyin whom Dr. Kane has placed after 1400 A. D. has shown in his *Nityāchārapradīpa*,

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some reasons for dismissing the views of those who connect the Bhāgavata with Bhagavatī.

Probably next comes the *Bhāgavata-Vishaya-Svarūpa-Śāṅkā-Nirāsa-Trayodaśa* of Purushottama Tīrtha, who, according to some Scholars, lived in the middle part of the 15 century. In it the writer has furnished thirteen grounds for accepting the Vishṇu Bhāgavata as the true Bhāgavata.

In the 16th century Jīva Gosvāmin produced his *Shaṭṣa-sandarbhā* (Six Essays). In its first essay, named the *Tattvasandarbhā*, he tried to prove the superiority of the Vishṇu-Bhāgavata over all other Purāṇas and its existence in the days of Śāṅkarāchārya.

Early in the next century Mitra Miśra wrote the *Vīramitrodaya*, in which he supported the claim of the *Vishṇu-Bhāgavata* and dismissed the claim of the *Devī-Bhāgavata* which he mentioned by the name *Purāṇāntara*.

After about fifty years Bhānujī Dīkshita alias Rāmāśrama, son of Bhaṭṭoji Dīkshita, the celebrated grammarian of Vārāṇasī, wrote a pamphlet named the *Durjanamukhachapetīkā* in which he denounced the Śāktas for their disregard of the Vishṇu-Bhāgavata and tried to prove that work to be a Mahāpurāṇa composed by Vyāsa.

His views were first attacked by Kāsīnātha Bhaṭṭa, a Śākta paṇḍita of Vārāṇasī in another pamphlet named the *Durjanamukha-mahāchapeṭīkā* and then by an anonymous disputant in a third pamphlet named the *Durjanamukhapadma-pādukā*. Both these pamphlets declared in favour of the Devī-Bhāgavata.

The *Siddhāntadarpaṇa* of Baladeva Vidyābhūṣaṇa, a Vaishṇava Scholar belonging to Chaitanya's sect and a contemporary of Maharaja Jaisingh II of Amber (1699-1725) probably comes next. It is a small metrical composition of fifty-one verses divided into seven *prabhās* of which the third, fourth, fifth and sixth *prabhās* have tried to establish the claim of the Vishṇu Bhāgavata (for being regarded as a Mahapurāṇa).

Then comes the *Varivasyārahasya*, with commentary, from the pen of Bhāskara Rāya, the well-known Śākta scholar of Southern India, who flourished in the earlier half of the 18th century. This writer has mentioned the Devī-Bhāgavata by the name Bhāgavata in his original work and has justified his action in its commentary by furnishing a few arguments.

After this, we get the *Devī-Bhāgavata-Sthiti* of Śaiva Nīlakaṇṭha, which, after being revised by him, has been incorporated in his commentary on the *Devī-Bhāgavata*, as a preface. This writer states with a spirit of toleration, rare in his days, that some authorities support the claim of the *Devī-Bhāgavata*, while other authorities support the claim of the *Vishṇu-Bhāgavata* and that the claim of both of them ought therefore to be admitted.

Last among the writings on this subject, which appeared in the mediaeval age, is perhaps another *Devī-Bhāgavata-Sthiti* written by Vidyātīrtha. In it the writer has taken exception to the compromising attitude of Śaiva Nīlakaṇṭha, and has tried to prove the statements of authorities who have declared in favour of the *Vishṇu-Bhāgavata* to be of late dates.

Again, some of the eminent Indologists of modern Europe and India have considered the question; and their opinions are also divided. Thus Colebrooke (Miscellaneous Essays, Vol. I, p. 104) Burnouf (Bhāgavata Purāṇa, Preface pp. LXIIff.) and Wilson (Vishṇu-Purāṇa, Preface pp. XLIV-LI) have given their verdicts in favour of the Devī-Bhāgavata while Macdonnell in his History of Sanskrit Literature has taken no notice of it and Winternitz in his History of Indian Literature Vol. I, pp. 554-556 has mentioned the *Vishṇu-Bhāgavata* among the Mahāpurāṇas and has only taken a passing notice of its rival. Among Indian scholars, Raja Rajendra Lal Mitra has declared in favour of the *Vishṇu-Bhāgavata* in the catalogue of Sanskrit Manuscripts in the Library of H. H. the Maharaja of Bikaner, pp. 193-194; while M. M. Ganganath Jha and Prof. Śrikantha Śastri in their articles published in the M. M. Kuppaswami Śastri commemoration Volume, pp. 1-2 and the ABORI, 1932-33, pp. 241-249 respectively

have declared in favour of the *Devī-Bhāgavata*. Then, in his articles published in the *New Indian Antiquary*, 1938-39 pp. 522-528 and the *Journal of Oriental Research*, 1953 pp. 49-79, respectively and in his book "Studies in the Purāṇic Records on the Hindu Rites and Customs," pp. 52-57, Dr. R. C. Hazra has discussed the whole question at length and supported the claim of the *Vishṇu-Bhāgavata*.

Though the problem created by the rivalry between the two *Bhāgavatas* has thus been under the consideration of the scholars for a pretty long time, yet uptill now certain points connected with it has not been considered at all while certain other points have not been considered fully.

Due consideration of these points has led us to support the claim of *Devī-Bhāgavata*. But one point we wish to explain at the outset. The *Vishṇu-purāṇa* says that the epithet *Bhagavān* belongs to *Vāsudeva* (*Kṛishṇa*) and to no other person.¹ Also, the word '*Bhāgavata*' has been used in good many literary works and epigraphical records of the mediaeval age as an appellation of the worshippers of *Vishṇu-Krishṇa*. This has created an impression in the minds of some modern scholars that the name *Bhāgavatapurāṇa* is correctly applicable to the *Vishṇu Bhāgavata* which describes the exploits of that deity and that the derivation of the word *Bhāgavata* as '*Bhagavatyā idam*' is an invention made by *Śāktas* after the *Purāṇic* age. But we have come across two instances in the *Purāṇic* literature of the use of the word *Bhāgavata* as an appellation of the worshippers of *Bhagavatī* also. In chapter 13 of the first book of his *Chaturvargachintāmaṇī*, *Hemādri* quotes a passage from the *Bhaviṣyapurāṇa*, which furnishes details of the *Ubhayanavamī Vrata*, a *Vrata* (vow) meant for propitiating *Devī* or *Bhagavatī*. According to this passage the vow should last for one year and should consist, among other rites, of worship of *Devī* with certain special articles at the end of each month, which is to be followed by feeding of eight virgins and eight *Bhāgavata*

1. एवमेष महाच्छब्दो मैत्रेय भगवानिति ।

परमब्रह्मभूतस्य वासुदेवस्य नान्यगः ॥ (VI. 5. 76)

Brāhmaṇas.² Just after quoting the passage Hemādri comments that the word Bhāgavata means (here) devoted to Bhagavatī.³ Then we find that the original *Kālikāpurāṇa*, which was written for glorifying Devī (or Bhagavatī), calls itself *Bhāgavatasya mauleyam* or fit for being kept on the head of a Bhāgavata. No doubt this phrase should be interpreted as fit for being kept on head of one devoted to Bhagavatī thus the derivation of the word Bhāgavata as 'Bhagavatyā idam' had at least some adherents even in the Purāṇic age.

Let us first examine the two verses which Śrīdharasvāmin has quoted from the *Matsyapurāṇa* and *Purāṇāntara* for supporting the claim of the *Viṣṇu-Bhāgavata*.

The *Matsyapurāṇa* verse states that the book in which the Dharma has been described in detail in the course of discussion about the Gāyatrī and which contains the story relating to the death of the Asura Vṛitra, is the Bhāgavata (Mahāpurāṇa).⁴ Of the contents of the *Bhāgavata*, mentioned in this verse, the story relating to the death of the Asura Vṛitra is found in the *Viṣṇu-Bhāgavata* as well as in the *Devī-Bhāgavata*. So it is not the distinguishing characteristic of either of them. The Dharma has also been described in detail in the *Viṣṇu-Bhāgavata* as well as in the *Devī-Bhāgavata*. But in the former it has no connection with the Gāyatrī, whereas, Skandhas XI and XII of the *Devī-Bhāgavata* are devoted to the exposition of the Gāyatrī and the Dharma. So the verse in question has mentioned the *Devī-Bhāgavata* as the *Bhāgavata*.

In order to prove that the above verse has mentioned the *Viṣṇu-Bhāgavata* as the *Bhāgavata* (Mahāpurāṇa) Śrīdharasvāmin has first tried to establish the identity of the opening verse of the *Viṣṇu-Bhāgavata* with the Gāyatrī by assuming :—

२. मासान्ते स्तपनं कृत्वा भवान्ये च घृतादिभिः ।

कृत्वा ध्यानं महापूजां चण्डिकायै प्रकृतयेत् ॥

नैवेद्यं तण्डुलप्रस्थं क्षीरसिद्धं निवेदयेत् ।

कुमारीभोजयेच्चाष्टौ विप्रान् भागवतांस्तथा ॥

३. भागवतान् भगवतीभक्तान् ।

४. यत्राधिकृत्य गायत्रीं वर्ण्यते धर्मविस्तरः । वृत्रासुरवधोपेतं तद् भागवतमुच्यते ॥

(1) That the revelation of the Vedas to Brahmā by the Supreme Being, mentioned in one of the lines of that verse, being tantamount to the supply of intellect (to all beings) by Divine Light, mentioned in the Gāyatrī, the sense of that verse is the same as the sense of the Gāyatrī.

(2) That the word *dhīmahi* being present in that verse as well as in the Gāyatrī, the language of that verse is the same as the language of the Gāyatrī.

This interpretation of the clause which refers to the revelation of the Vedas to Brahmā as having the same sense as the Gāyatrī, which refers to the supply of intellect to us (i. e., all living beings) is too far-fetched to be accepted by an impartial reader.

One point deserves special notice here. Just below the verse of the *Matsyapurāṇa*, discussed above, we get another verse which tells us that the *Bhāgavata* deals with the accounts of men and gods who lived in the Sārasvata Kalpa.⁵

In the *Devī-Bhāgavata* VI. 31 Vyāsa is represented as saying that he wrote it in the Sārasvata Kalpa, whereas in the *Vishṇu-bhāgavata* (II. 8) we find that it was recited to Brahmā by Vishṇu in the Brāhma Kalpa.⁶ Some of the subsequent commentators of the *Vishṇu-Bhāgavata* have tried to support the remark of Śrīdhara-svāmin by arguments, which have got as little logic in them as that remark. Thus Vallabhāchārya has stated that the Gāyatrī and the opening verse of the *Vishṇu-Bhāgavata* have got the same

5. सारस्वतस्य कल्पस्य मध्ये ये स्युर्नरामराः ।

तत् वृत्तान्तोद्भवं लोके तद्भागवतमिष्यते ॥

6. In the *Vishṇu-Bhāgavata* (II. 10) Śuka is however represented as concluding the prefatory remarks and beginning the main topic of the book with a request to Parīkshit for hearing the Padmakalpa. Thus there is a discrepancy between the statements of chapters 8 and 19 of Skandha II of the *Vishṇu-Bhāgavata*. Jīva Gosvāmin has tried in his *Tattvasandarbhā* to connect the *Vishṇu-Bhāgavata* with the Sārasvata Kalpa. But for this he has reported a far-fetched interpretation and has kept silent about the statements reads in the above two chapters.

meaning ; and in order to prove this, he has attributed such meanings to certain words as are not found in the Sanskrit lexicons. Jīva Gosvāmin has stated that the Gāyatrī being the genesis of all the mantras, ought not to be put in writing in full and that the word *dhīmahi* ought therefore to be taken as its representative. But we are not aware of any Śāstric injunction to this effect. Madhusūdana Sarasvatī has stated that the use of the Vedic word *dhīmahi* instead of *dhīāyema* in the opening verse of the *Vishṇu-Bhāgavata* proves it to be a Gāyatrī. But a careful scrutiny of that work will bring out scores of instances of its use of Vedic words. (II. 7 ; VIII. 1 and 23 etc.)

The verse quoted by Śrīdharasvāmin from *Purāṇāntara*⁷ tells us that the book which contains the stories relating to the Hayagrīva Brahmavidyā and the death of Vṛitra and which begins with the Gāyatrī is the *Bhāgavata*.⁸ Of the contents of the *Bhāgavata* mentioned here, the second is not helpful to us, for reasons already stated. As regards the first Jīva Gosvāmin reserves that the Nārāyaṇavarma, which is composed of verses no. 12 to 34 of chapter 8 of Skandha VI of the *Vishṇu-Bhāgavata* has, on account of its having been communicated to Tvaṣṭṛi by the horse-headed rishi Dadhīchi, been called Hayagrīva-Brahmavidyā.

Now, the verse, which mentions the Hayagrīva Brahmavidyā as one of the contents of the *Bhāgavata*, evidently wants to describe the *Bhāgavata* in a few words and thus mentions some of its stories which are comparatively important. So, if we accept the interpretation of Jīva Gosvāmin, then we must assume that the Nārāyaṇa-varma which consists of only twentythree verses included in the chapter mentioned above, is more important than the chapters of the *Vishṇu-Bhāgavata* which describe the lives of Jaḍa-Bharata, Dhruva, and Prahlāda and the exploits of Kṛṣṇa and that this has led the mention of the former and omission of

7. We are unable to say which *Purāṇa* has been meant by the word *Purāṇāntara*. According to Vijayadhvaṇi it is the *Skandapurāṇa* and according to Vira-Rāghava it is the *Uttarakhaṇḍa* of the *Skandapurāṇa*.

8. हयग्रीवब्रह्मविद्या तत्र वृत्रवधस्तथा । गायत्र्या वै समारम्भस्तद् वै भागवतं विदुः ॥

the latter in that verse. But will not this assumption go against the rules of proportion and propriety? Kāśīnātha Bhaṭṭa has rightly observed :—

Why have the Purāṇas mentioned the stories relating to the death of Vṛitrāsura etc. as characteristics of the *Vaiṣṇava Bhāgavata* and have left out the life of Kṛishṇa which has been described in detail in that work ?⁹

Then another point arises. The Nārāyaṇavarma has been mentioned by the name Nārāyaṇaparaṃ Varma in one place of the above chapter and by the name varma Nārāyaṇātmaṃ in another. Any of these names could be conveniently used in place of its obscure synonym Hayagrīva-Brahmavidyā. Why was then neither of them used in the verse in question and why was that obscure synonym used instead? Until and unless these two points are satisfactorily explained it is not possible for an impartial reader to accept the interpretation of Jīva Gosvāmin.

But there is explicit reference to the story relating to the Hayagrīva Brahmavidyā in the *Devī-Bhāgavata* (I. 5) and in this study *Devī* has been twice mentioned by the name Brahmavidyā thus by mentioning the Hayagrīva Brahmavidyā as one of the contents of the *Bhāgavata*, the verse of the *Purāṇātara* implies that the *Bhāgavata* is identical with the *Devī-Bhāgavata*.

In interpreting the clause according to which the *Bhāgavata* begins with the Gāyatrī, Kāśīnātha Bhaṭṭa states that as the opening verse of the *Devī-Bhāgavata* is composed in Gāyatrī metre and the words dhīmahi and prachodayāt which occur in the Gāyatrī occur in it also, the above clauses refers to it alone.¹⁰

Indeed the metre and the wording of this verse and the substance of its third charaṇa are such as would remind anyone of the Gāyatrī as soon as he would read it. So, it may be given

9. वैष्णवभागवते अतिविस्तृते कृष्णचरिते घटिते सति तत् त्यक्त्वा वृत्रासुरवधादि लक्षणघटकत्वं कुतः पुराणे लिखितम् ?

10. The opening verse of the *Devī-Bhāgavata* is :—

सर्वचैतन्यरूपां नामाद्यां विद्यां च धीमहि । बुद्धिं या न प्रचोदयात् ॥

the name of 'Gāyatrī' with some justification; and the statement of Kaśīnātha Bhaṭṭa may be taken as correct.

Inapplicability to the *Vishṇu-Bhāgavata* of the clause which states that the *Bhāgavata* begins with the Gāyatrī has already been explained by what we have said about Śrīdharasvāmin's interpretation of the verse of the *Matsyapurāṇa*. It may now be pointed out that the opening verse of the *Vishṇu-Bhāgavata* begins with the word Janmādyasya Yataḥ (जन्माद्यस्य यतः) which forms the second sūtra of the Vedānta. So, if the author of the Purāṇāntara regarded the *Vishṇu-Bhāgavata* as the *Bhāgavata* (Mahāpurāṇa) then it would have naturally struck him that the above clause could be substituted with greater propriety by another clause describing the beginning of the *Bhāgavata* with a sūtra of the Vedānta.

It is necessary now to find out the dates of composition of these verses. The first verse appears in a list of Purāṇas (Mahāpurāṇas) and Upapurāṇas, which we find in chapter 53 of the *Matsyapurāṇa*. Then it appears again in similar lists found in the *Agnipurāṇa* and the *Prabhāsakhaṇḍa* of the *Skandapurāṇa*. Now it has been shown already that this list of the *Matsyapurāṇa* seems to mention the *Devī-Bhāgavata* among the Mahāpurāṇas. So, it ought to have mentioned the *Vishṇu-Bhāgavata* among the Upapurāṇas. But it has not done so. In fact, it is silent about the *Vishṇu-Bhāgavata*. We presume therefore that it was composed some years before the composition of the *Vishṇu-Bhāgavata* or some years after its composition but before its admission to the rank of the Purāṇas.

Nothing can be said definitely about the date of composition of the verse quoted from the Purāṇāntara, so long as this work is not discovered. Only with reference to the period to which Śrīdharasvāmin belonged, we can presume that it was composed by the closing years of the Hindu rule.

Then we get two verses in the two lists of Purāṇic works furnished by the *Saura Purāṇa* and the *Revākhaṇḍa* of the *Skandapurāṇa*. These verses tell us that the *Bhāgavata* is divided into

two parts.¹¹ As the *Devī-Bhāgavata* is divided in two halves, each consisting of six Skandhas, no doubt the above verses refer to it and not to the Vishṇu-Bhāgavata, which is not so divided.

Now, in his *Dānasāgara*, Ballālasena, the King of Bengal (circa 1101-1120) has mentioned the *Revākhaṇḍa* of the *Skanda-purāṇa* among Purāṇic works composed by men of his own time. So, with reference to the date of his accession, we may perhaps fix 1050 A. D. as the date of composition of the *Revākhaṇḍa* (and its list). And the *Revākhaṇḍa* has mentioned the *Saurapurāṇa* among Upapurāṇas. So the *Saura Purāṇa* (and its list) may be dated still earlier.

Next evidence is furnished by a passage quoted from the *Kālikāpurāṇa* by Hemādri in the second book of his *Chaturvarga-chintāmaṇi*. According to it the *Bhāgavata* is the source of the *Kālikāpurāṇa*.¹² And as the *Kālikāpurāṇa* is a Śākta Upapurāṇa, evidently it mentions Śākta Bhāgavata i. e., the *Devī-Bhāgavata* has been mentioned under the name 'Bhāgavata' as presumed by Śaiva Nilakaṇṭha.

Date of composition of the *Kālikāpurāṇa* (to which the above verses belong) has not yet been fixed. But as Nānyadeva, Lakshmīdhara and Ballālasena, have drawn upon it, surely it existed in the 11th. century.

11. ततो भागवतं प्रोक्तं भागद्वयविभूषितम् । (Saurapurāṇa 9-8)

× × ×

तवमं भगवन्नाम भागद्वयविभूषितम् ॥ (Revākhaṇḍa 1-37)

× × ×

12. जैवं यद्वायुना प्रोक्तं वैरिञ्चं वैष्णवं तथा ।

यदिदं कालिकाख्यं तन्मूलं भागवतं स्मृतम् ॥

सौरञ्च नारदीयञ्च मार्कण्डेयञ्च वल्लिजम् ।

वामनं कौर्म मात्स्यञ्च सप्तदशं च गारुडम् ॥

ब्रह्माण्डमष्टादशं ज्ञेयं पुराणानां न संशयः ॥

This passage is neither found in the recently discovered manuscripts of the original *Kālikāpurāṇa* nor in the printed editions of the extant *Kālikāpurāṇa*. There is reason however, for suspecting that several passages of the manuscript of the original *Kālikāpurāṇa* are missing. Possibly this passage is to be grouped with them.

Besides these, Śaiva Nīlakaṇṭha has quoted two verses in his *Devī-Bhāgavata-Sthiti*. Of the two verses, one belongs according to him, to the *Śivapurāṇa*, and is found in the Uttarakhaṇḍa (23.92) of that Purāṇa. It states that the book in which the exploits of Bhagavatī Durgā have been described is called the *Bhāgavata* but that it is not to be identified with the *Devī-Purāṇa*.¹³ The other belongs according to him to the *Devī-Yāmala Tantra*. It states that the Purāṇa named *Śrīmadbhāgavata* was narrated to the son of Parīkshit by Vyāsa, the son of Satyavatī and that the deeds of the incarnations of Devī have been described in it in details.¹⁴

Both these verses certify the *Devī-Bhāgavata* to be the *Bhāgavata* (*Mahāpurāṇa*). Of these, the verse of the Uttarakhaṇḍa of the *Śivapurāṇa* tells us that the *Bhāgavata* is not identical with the *Devīpurāṇa*.

As regards the verse of the *Devī-Yāmala Tantra*, we regret to say that this Tantra has not yet been discovered. Aufrecht has mentioned it in his catalogorum (pt. 1) p. 262 from a statement of Kshemarāja. As it has drawn upon by Kshemarāja, as well as by his Guru Abhinavagupta, surely it existed in the 10th century. But so long as it is not discovered and genuineness of the verse quoted from it by Śaiva Nīlakaṇṭha is not proved, nothing can be said about the value of the verse.

The claim of the *Vishṇu-Bhāgavata* for being regarded as a Mahāpurāṇa has been supported by the *Nāradiyapurāṇa* in chapter 96 of its Pūrvabhāga (by way of describing the contents of the *Śrīmadbhāgavata* which agree with those of the Vishṇu Bhāgavata) and by the Uttarakhaṇḍa of the *Padmapurāṇa* in its seven chapters i. chapter 193 to 198 and 236 of Calcutta (Vangabasi), edition

13. भगवत्याश्च दुर्गायाश्चरितं यत्र वण्यते ।

तत्तु भागवतं प्रोक्तं न तु देवीपुराणकम् ॥

Śaiva Nīlakanth has interpreted it in a different way. As his interpretation is somewhat farfetched, we are unable to accept it.

14. श्रीमद् भागवतं नाम पुराणं ब्रह्मसम्मितम् ।

पारीक्षितायोपदिष्टं सत्यवत्यंगजन्मना ॥

यत्र देव्यवतारश्च बहवः परिकीर्तिताः ॥

chapters 189 to 194 and 263 of Poona (Anandasrama) edition. Besides these, the *Vishṇukhaṇḍa* of the *Skandapurāṇa* has stated in its certain chapters that the *Bhāgavata* has been described by Śuka and that Krishṇa has been glorified in it.

As regards the certificate given by the *Nārādīyapurāṇa*, we give below the substance of a passage which we have got in the *Devī-Bhāgavata-Sthiti* of Vidyātīrtha :—

Of course, the contents of the eighteen *Purāṇas* are found in the manuscripts of the *Nārādīyapurāṇa* written in modern times. Contents of the *Bhāgavata* found therein are applicable to the *Vishṇu-Bhāgavata*. In (some) other *Purāṇas* also the contents of the *Bhāgavata* are found (and they are applicable to the *Vishṇu-Bhāgavata*). But they do not prove the authenticity of the *Vishṇu-Bhāgavata*. As similar compositions are not found in the old works, they have been composed by rogues (in modern times). It is for this reason that Śrīdharasvāmin, who was determined to oust the *Devī-Bhāgavata* took the help of weak evidences and not of such strong ones. Also, if those contents were composed by Vyāsa then in the contents of the *Kūrmapurāṇa* and of some of the other *Purāṇas*, their last portions would have been mentioned in addition to their available portions.¹⁵

15. ननु नारदपुराणेऽष्टादशपुराणानां पृथक् पृथक् सूचिराधुनिकपुस्तकेषूपलभ्यते । तत्र भागवतसूचिरित्यमभिहिता ।

तत्र तु प्रथमे स्कन्धे सूतर्षीणां समागमः । व्यासस्य चरितं पुण्यं पाण्डवानां तथैव च । पारीक्षितमुपाख्यानमितीदं समुदाहृतमित्यादिना द्वादशस्कन्धानां सूचिरभिहिता । तथा भागवतमाहात्म्यद्वयेऽपि विष्णुभागवतमेव प्रतिपादितम् । तथान्यपुराणेष्वपि भागवतप्रतिपादकवचनानि उपलभ्यन्ते । तैर्वचनैर्भागवतस्य प्रामाण्यमायास्यतीति चेन्न । तेषां सर्वेषां प्राचीनपुस्तकेष्वभावेन धूर्तैः कल्पितत्वेन प्रामाण्याभावात् । अतएव श्रीधरस्वामिभिर्भागवतनामान्यदित्यपि नाशङ्कनीयमिति वाक्येनैव देवीभागतखण्डने बद्धपरिकरैः दृढतरप्रमाणभूते तादृशवचनानुपलम्भात् प्रमाणाभासवचनेनैव प्रामाण्यमुपपादितम् । किं च यदि सा सूचिर्व्यासकृतैव स्यात्तर्हि यथा भागवतस्य सर्वपुराणसूचिः कृता । तथा कूर्मपुराणानां सम्प्रत्युच्छिन्नांशानां यत्किञ्चिदंशो न वर्तमानानामपि सर्वांश सूचि कुर्यात् न च तथास्ति किन्तु यावानंशो सम्प्रत्युपलभ्यते यस्य यस्य पुराणस्य तस्य तस्यैव दृश्यते तस्मात् कल्पितेति निश्चितं भागवतमाहात्म्यद्वयमप्यप्रमाणं अष्टादशपुराणमध्ये कस्याप्यन्य-पुराणस्य सर्वपुराणोत्तमस्य भारतस्य वा महात्म्यादर्शनात् ।

The statement made in this passage, is quite correct. To illustrate its correctness, we would add here that according to chapter 53 of the *Matsyapurāṇa*, which we have proved to be fairly old, the *Brahmavaivartapurāṇa* describes the exploits of the Boar Incarnation of Brahmā; whereas chapter 96 of the Pūrvabhāga of the *Nāradyapurāṇa* which describes the contents of the *Brahmavaivartapurāṇa* is silent about the Boar Incarnation of that deity and states in its stead that the *Brahmavaivartapurāṇa* is divided into the *Brahmakhaṇḍa*, *Prakṛitikhāṇḍa*, *Gaṇeśakhāṇḍa* and *Kṛṣṇakhāṇḍa*. This statement is applicable to the extant *Brahmavaivartapurāṇa*, including the *Prakṛitikhāṇḍa* was composed in the Muslim period. We may assume therefore that all the chapters of Pūrvabhāga of the *Nāradyapurāṇa* which describe the content of the Mahāpurāṇas (including chapter 96 already referred to) were written in a very late date did not see the original *Brahmavaivartapurāṇa*. Also, as implied by Vidyātīrtha, they were probably composed after the death of Śrīdharasvāmin.

Of the seven chapters of the *Uttarakhaṇḍa* of the *Padmapurāṇa* it can be remarked that Dr. Asoke Chatterjee has proved (see his book *Padmapurāṇa — A study* pp. 80ff.) that these chapters belong to a very late period. Thus these are of little value.

The *Vishṇukhaṇḍa* of the *Skandapurāṇa* has described in chapter 21 of the *Venkatāchalamāhātmya* included in it, the presence of Rāmānuja at Tirupati. So we may assume that it was written at least one hundred years after the death of that Saint which took place after 1125 A. D. when he was regarded as a man of the remote past.

Another support to the claim of the *Vishṇu-Bhāgavata* comes from two verses found in the *Bhāgavata-tātparya* of Ma. Jhvāchārya. They certify that the book named the *Śrīmadbhāgavata* is a commentary on the Vedānta, Mahābhārata and Gāyatrī, has got the sense of the Vedas in it and occupies among the Purāṇas the

position which the Sāmaveda occupies among the Vedas.¹⁶

These verses, although stated by Madhvāchārya to have been quoted from the *Garuḍapurāṇa*, are not traceable in any of the printed editions of that *Purāṇa*. Moreover, Jīva Gosvāmin has quoted them in one place of his *Tattvasandarbhā* and has remarked a little later that in order to prove the correctness of his interpretation, he has quoted certain passages from the Vedic and *Purāṇic* works seen by him : but that in some cases he has quoted passages which belong to works not seen by him but which appear in the *Bhāgavata-tātparya*, *Bhārata-tātparya* and commentary on the *Brahmasūtras*, written by Madhvāchārya. Then, we learn from another remark made by him that some portions of the *Garuḍapurāṇa* were not available in his days.¹⁷

From this frank confession of Jīva Gosvāmin we are led to conclude that he could not find the above verses in the manuscript of the *Garuḍapurāṇa*, which he consulted. Thus it can be safely presumed that these verses were composed by some unknown *Vaiṣṇava* after the death of Śrīdharasvāmin, and ascribed to the *Garuḍapurāṇa*. But it is perhaps more correct to presume that they were composed by Madhvāchārya in the course of his composition of the *Bhāgavata-tātparya* (and ascribed to the *Garuḍapurāṇa* Hari Dikshita in his *Brahmasūtra-vṛtti* and Appaya Dikshita in his *Madhvamata-vidhvamsana* have brought out several cases of such statement made by Madhvāchārya and Prof. A. Venkata-subbiah in his article on the *Māṇḍūkyaopaniṣad* and *Gauḍapāda*

16. अथोऽयं ब्रह्मसूत्राणां भारतार्थविनिर्णयः ।

गायत्रीभाष्यरूपोऽसौ वेदार्थपरिवृंहितः ॥

पुराणानां सामरूपः साक्षात् भगवतोदितः ।

द्वादशस्कन्धसंयुक्तः शतवृच्छेदसंयुतः ॥

ग्रन्थोऽष्टादशसाहस्रः श्रीमद्भागवताभिधः ॥

17. अत्र च स्वदर्शितार्थविशेषप्रामाण्यायैव, न तु श्रीमद्भागवतवाक्यप्रामाण्याय प्रमाणानि श्रुतिपुराणादिवचनानि यथा दृष्टमेवोदाहरणीयानि । क्वचित् स्वयम-दृष्टाकराणि × × × श्रीमद्वाचार्यचरणानां भागवततात्पर्य-भारततात्पर्य-ब्रह्मसूत्रभाष्येभ्यः संगृहीतानि × × × पुराणञ्च गारुडादीनां सर्वत्रा-प्रचरद्रूपमंशदिकम् × × × ।

published in the Indian Antiquary : 1933 (pp. 181-193) has added to their number.

As regards the silence of Śrīdharasvāmin about these two verses, we would point out that the period which intervened between the career of Madhvāchārya and the career of Śrīdharasvāmin was very short. So it is possible that these verses did not reach the latter.

Next we get a verse in the commentary of Śrīdharasvāmin, which states that the *Bhāgavata* has been described by Śuka. No doubt this verse implies that the *Vishṇu-Bhāgavata* is the *Bhāgavata* (Mahāpurāṇa). However, according to Śrīdharasvāmin it belongs to a dialogue between Gautama and Ambarīsha, included in the Padmapurāṇa. But neither it nor the dialogue to which it belongs is found in the printed editions as well as in the principal manuscripts of that Purāṇa (see Dr. Asoke chatterjee Padmapurāṇa—A study in this connection). So its value is open to questions.

Then Jīva Gosvāmin has quoted three verses in the *Tattvasandarbha* in addition to the one quoted by Śrīdharasvāmin and discussed above. Two of these connect the *Bhāgavata* with Hari or Vishṇu and the third states that the *Bhāgavata* has been described by Śuka. According to Jīva Gosvāmin, the first verse belongs to a dialogue between Gautama and Ambarīsha, the second to the Vanjulimāhātmya and the third to the Prahlādasamhitā. The dialogue between Gautama and Ambarīsha, to which the first verse is stated to belong, is probably the same as the dialogue to which the verse quoted by Śrīdharasvāmin belongs. So its value is open to questions for reason already stated. The Vanjulimāhātmya and the Prahlādasamhitā have not yet been discovered. So the value of the second and the third verse cannot be finally described. Most of the pamphlets on Māhātmyas are however admittedly works of late date ; so we will not perhaps be wrong if we group the Vanjulimāhātmya with them. The Prahlāda samhitā has, as far as we knew, been drawn upon only by Sanātana Gosvāmin in his *Bhaktirasāmṛitasindhu* and by his nephew Jīva Gosvāmin in his *Tattvasandarbha*. So, with reference

to the dates of Sanātana and Jīva Gosvāmin, we may perhaps assign this work to the latter half of the 13th century.

In short, we may say that majority of the verses and passages, which certify the *Devī-Bhāgavata* to be a Mahāpurāṇa, belongs to the early mediaeval age, whereas majority of the verses or passages, which certify the *Vishṇu-Bhāgavata* to be a Mahāpurāṇa, belongs to the late mediaeval age and the rest though of indefinite date cannot reasonably be regarded as older than that age. Thus the claim of the *Devī-Bhāgavata* to the rank of the Mahāpurāṇa is stronger than the claim of the *Vishṇu-Bhāgavata*.

The Vaishṇava writers of the mediaeval age, whom we have already mentioned, seem to have had knowledge of this. So, some of them have tried to turn the tide in favour of the *Vishṇu-Bhāgavata* by making certain old Purāṇic verses applicable to it with the help of sophistic and far-fetched interpretation.

As far as is known at present, the *Vishṇu-Bhāgavata* received the earliest support to its claim for being regarded as a Mahāpurāṇa from the *Tahāqiq-ul-Hind* of Alberuni. But long before it, the *Devī-Bhāgavata* received a similar support to its claim from the Matsyapurāṇa relevant verse of which has already been quoted.

In addition to these direct evidences, an indirect evidence also leads us to support the claim of the *Devī-Bhāgavata*. Though we are not yet in a position to say anything about the date when the Śākta sect came into existence, yet we can say definitely that when the age of the Mahāpurāṇas began, there were many Śāktas in the country. So when the Śaivas and the Vaishṇavas began to write Mahāpurāṇas for describing the glories and exploits of Siva and Vishṇu respectively, those Śāktas naturally felt the need for writing at least one Mahāpurāṇa for describing the glories and exploits of Devī. Thus one of them wrote the *Devī-Bhāgavata*. It is of course incorrect to say that they felt this need when it was too late—when the age of the Mahāpurāṇas was gone.

Among the advocates of the *Vishṇu-Bhāgavata* Rajendra Lal Mitra and R.C. Hazra have tried to prove that the *Devī-Bhāgavata* was not regarded as an authentic and authoritative

work by the learned men of the mediaeval age. We should now discuss about the correctness of the arguments put forward by them.

The remark of Rajendra Lal is to the effect that the *Vishṇu-Bhāgavata* has been quoted by a host of Mediaeval writers as a Mahāpurāṇa and a large number of commentaries has explained its meaning* * * whereas the Śākta work has neither the benefit of a commentary nor the authority derivable from quotations by respectable authors.

Then, Dr. Hazra has observed :—

“The verses quoted from the *Bhāgavata* by Ballālasena, Madhvāchārya, Hemādri, Govindānanda, Raghunandana, Gopālabhaṭṭa and others are very often found in the present *Bhāgavata* * * * whereas the name of the *Devī-Bhāgavata* has not been mentioned in any of the numerous Nibandhas, we have examined.”

Existence of a large number of commentaries of the *Vishṇu-Bhāgavata* need not, in our opinion, be taken into account in considering the question relating to the authenticity of either *Bhāgavata*. It only shows that the *Vishṇu-Bhāgavata* is very popular among the Hindus. We may explain here that its popularity is due partly to the literary beauty possessed by it (and by no other Purāṇa) and partly to the gradual change in the psychology of the Hindus, caused by the Muslim conquest of India, which made them hopeless about wordly prosperity and bend towards the doctrine of Bhakti, ably expounded in it.

It may be added here that most of the Purāṇas have got no commentary at all and a few of them have got one or two commentaries each. It may also be added in contradiction to the statement made by Raja Rajendra Lal that the *Devī-Bhāgavata* belongs to the latter group, for it has three commentaries—vide Aufrecht's Catalogus Catalogorum (Pt. i) p. 261.

However, references to and quotations from the *Devī-Bhāgavata*, found in the works of the mediaeval age are indeed very few in number. A few verses quoted by Gangādhara in his commentary on the *Dharmasamhitā* of the *Śivapurāṇa* and by Śaiva Nīlakaṇṭha

in his *Devī-Bhāgavata-Sthiti* from certain Purāṇic works mention it among Upapurāṇas. Among the Smṛiti Nibandhas, only the *Durgāpradīpa* compiled in the 16th century, has quoted a verse which prescribes its reading during the Navarātra festival ; and the *Sivārchanadīpaka*, compiled in the 17th century has quoted a passage from it. The *Saubhāgyabhāskara*, a commentary on the *Lalitāsahasranāma*, written by Bhāskara Rāya in the 18th century has also quoted passages from it. In the *Bhāskarabilāsa*, a biography of Bhāskara Rāya, written by one of his disciples, we find that he popularized it.

Besides these, certain quarrelling pamphlets, written in the 17th and 18th centuries, have referred to it. Then commentaries on it have been mentioned by Aufrecht in the *Catalogus Catalogorum*. Of these, the commentary written by Śaiva Nīlakaṇṭha in the latter half of the 18th century has come down to us.

In no other work we find any reference to or quotations from the *Devī-Bhāgavata*. However, we have got reason to suspect that a big passage, which forms part of chapter 30 of Skandha VII of this work, has been assimilated by the *Matsyapurāṇa*, *Sṛīṣṭīkhaṇḍa* of the *Padmapurāṇa* and *Revākhaṇḍa* of the *Skandapurāṇa*. This passage is a list of the names under which Devī is worshipped at places where her limbs fell on being severed by the arrow of Viṣṇu, after she had committed suicide on account of her father's objectionable conduct.

In the *Devī-Bhāgavata* Vyāsa, after narrating the story of Devī's suicide and severance of Devī's limbs, quotes a remark of Śiva, according to which, the persons who will worship Devī at the places where her limbs fell, will have their desires fulfilled ; at this the king Janamejaya asks the names of those places as well as the names of Devī's manifestations residing in those places ; so Vyāsa recites the list. In the *Matsyapurāṇa* Devī determines to commit suicide ; at this, her father asks her about the places at which she will be found and the names by which she will be worshipped (in those places) ; in reply, Devī recites the list. In the *Padmapurāṇa* (*Sṛīṣṭī Khaṇḍa*) Sāvitrī, displeased with

Brahmā, prepares herself to leave his abode ; in order to pacify her, Vishṇu says to her that though she is everywhere, yet he is mentioning the names of the places where men, who want fulfilment of desire, will find her ; and then recites the list. According to the *Skandapurāṇa* (*Revākhaṇḍa*) the ṛishi Māṇḍavya, who has been placed on a stake by royal officers, propitiates Śiva, who soon appears before him with Devī. Then he requests Devī to name the places where she exists in the form in which she has appeared before him and Devī recites the list.

Now, if any one examines the relevant chapters of all the four Purāṇas, mentioned above, from a literary point of view, he will have to admit that the question put by Janamejaya in the Devī-Bhāgavata is a justifiable one, whereas the questions put by Devī's father in the *Matsyapurāṇa* and by Māṇḍavya in the *Skandapurāṇa* (*Revākhaṇḍa*) as well as the remark made by Vishṇu in the *Padmapurāṇa* (*Sṛṣṭikhaṇḍa*) are unjustifiable and unsuitable to the occasions. So, we think that originally the *Devī-Bhāgavata* had the list in question. Soon it became very popular and the other three Purāṇas then borrowed it from the Devī-Bhāgavata.¹⁸

Also, the stories relating to the severance of Vishṇu's head from his body and the adventure of the Haihaya Prince Ekavīra are found in the *Devī-Bhāgavata* (I. 5 and VI. 19-23) as well as in the recently discovered original *Kālikāpurāṇa* (chapter 39 and 47 to 56) ; and according to a passage, which we have already quoted, the *Devī-Bhāgavata* is the source of the original *Kālikāpurāṇa*. So, we may say that the former has lent and the latter has borrowed the above stories.¹⁹ Again the story relating to the

18. Another Smṛiti-Nibandha, named the *Durgātarangiṇī* also prescribes its formal reading during the Navarātra festival, according to Śaiva Nilakaṇṭha.

19. The story of the severance of Vishṇu's head from his body is found in the *Śatapatha Brāhmaṇa* (XIV. 1. 1. 6 to 10) and the *Panchavimśa Brāhmaṇa* (VII. 5. 6) also. Some of our readers may presume, therefore, that the author of the original *Kālikāpurāṇa* borrowed it from either of these Brāhmaṇas. But as that *Kālikāpurāṇa* abounds in grammatical mistakes, its author was probably not a very learned man and did not handle any Vedic work. So, we presume that he borrowed the above story from the *Devī Bhāgavata*.

performance of the Durgāpūjā by Rāma is found in the *Devī-Bhāgavata* (III. 30) as well as in the extant *Kālikāpurāṇa* (chapter 60) with slight variations ; and though this *Kālikāpurāṇa* does not mention the *Devī-Bhāgavata* as its source, a comparison of the dates of their composition will prove that the *Devī-Bhāgavata* is older and this *Kālikāpurāṇa* is younger. So, the latter has borrowed the above story from the former. One more instance of such borrowing has been traced by Śaiva Nilakaṇṭha in a clause included in a verse, which, according to him, belongs to the *Adityapurāṇa*.²⁰

In this clause Vṛitra's death caused by Devī has been alluded to ; and among all the Purāṇic works, it is only the *Devī-Bhāgavata* (VI.6) that describes Vṛitra's death through Devī's instrumentality. So, it must be admitted that *Ādityapurāṇa* has borrowed the substance of the clause relating to Vṛitra's death from the *Devī-Bhāgavata*.

Although the remark made by Śrīdharasvāmin in his commentary on the *Viṣṇu-Bhāgavata*, which we have referred to in the beginning of this article, clearly implies the existence of the *Devī-Bhāgavata* in his days (circa 1350-1450), it is strange to observe that all Nibandhas relating to both Smṛiti and Tantra, composed after those days, are peculiarly silent about it. Silence of the Nibandhas like the *Durgābhaktitarāṅgiṇī* of Vidyāpati, *Durgotsava-viveka* of Śūlapāṇi, *Durgāpūjātattva* of Raghunandana and *Navarātraprādīpa* of Nandapaṇḍita, which deal solely with the Durgāpūjā or Navarātra festival (described in the *Devī-Bhāgavata* III. 26, 27 and V.34), the *Śrītattvachintāmaṇi* of Pūrṇānanda Giri, which deals solely with the nature and attributes of Devī (described in the *Devī-Bhāgavata* VII.31 to 36) and the *Śāktānandatarāṅgiṇī* of Brahmānanda Giri and *Tantrasāra* of Krishṇānanda Āgamavāgīśa which deal *inter alia* with subjects which have been discussed in detail in the *Devī-Bhāgavata* (e. g. rules for the use of

20. Apparently Śaiva Nilakaṇṭha has meant the Saurapurāṇa, in chapter 49 of which, we find the verse in question with slight variation of reading. It runs as follows :—

या बध्ने महिषं देव्यं क्रुरं वृत्रासुरं तथा । साञ्च रक्तासुरं हत्वा स्वराज्यं ते प्रदास्यति ॥

rosary made of Rudrākshas, excellence of Śakti-worship, purification of the elements of the body, rules for the Japa or formal repetition of mantras) makes us astonished. Our astonishment increases, when we notice that most of these Nibandhas have abundantly quoted passages from other Purāṇic works.

Those who wish to fix the status of a Purāṇic work from the number of its passages quoted in the Nibandhas, will no doubt explain this silence of the above Nibandhas by saying that the *Devī-Bhāgavata* was disregarded by men of all sects, including the Śāktas. Before abiding by such a paradox, we should see whether this silence can be explained in any other way.

A remark made by Narasimha Vājapeyin, in his *Nityāchāra-pradīpa*, which also we have referred to in the beginning of this article informs us that certain persons regard the *Kālikāpurāṇa* as the Bhāgavata and declares that as Lakshmīdhara has proved that purāṇa to be an Upapurāṇa, those persons are silenced.

Perhaps we should suspect from this remark that Narasimha, Vājapeyin as well as his contemporary pandits belonging to his native land Orissa were totally ignorant of the existence of the *Devī-Bhāgavata*.

A similar ignorance, of the pandits of Bengal came to light in the last century from a statement made by Babu Janamejaya Mitra, father of Raja Rajendra Lal Mitra, in his book entitled *Mahāpurāṇa Śrīmadbhāgavatānukramaṇikā*. We learn from it that Maharaja Nabakrishna (who was a contemporary of Robert Clive and Warren Hastings and founder of the Raj family of Sobhabazar, Calcutta) being desirous of collecting manuscripts of all the Purāṇās as well as of all the Parvans of the *Mahābhārata* sent three Bengali Pandits to Varanasi. These pandits, while engaged at Varanasi in doing the needful, wrote a letter to the Maharaja, which was to the following effect:—

One day the remark of Śrīdharasvāmin, made in his commentary on the *Śrīmadbhāgavata*, forbidding the acceptance, as the true *Beāgavata*, of any book, other than that commented on by him, attracted the notice of Babu Durgacharan Mitra (who was

Maharaja's Dewan at Varanasi) and he requested the pandits of Varanasi to find out the second Bhāgavata, existence of which has been hinted at by Śrīdharasvāmin. Nobody agreed to comply with this request. at last one Ramachandra Ghulia, who was a great poet, agreed to comply. He then composed the *Devī-Bhāgavata* describing the exploits of Devī in it and divided it into Skandhas and chapters in imitation of the *Śrīmadbhāgavata*. Being pleased with it, Babu Durgacharan Mitra gave its author much reward and got that spurious Purāṇa circulated at Varanasi.

This letter makes not only two irreconcilable statements (according to one of which Babu Durgacharan Mitra came to know about the existence of the Devī-Bhāgavata from a remark of Śrīdharasvāmin, who had lived nearly four hundred years before him, while according to the other, that work was written by a poet of his own time), but also betrays an ignorance of the pandits of Bengal about the existence of the Devī-Bhāgavata up to the 18th century.

The only conclusion which we ought to arrive at from these facts is that some centuries ago all the manuscripts of the *Devī-Bhāgavata*, which Orissa and Bengal had, disappeared from those provinces and very few manuscripts of it remained in other parts of India.

Certainly such an event should be attributed to some special cause and not mere chance and facts detailed below lead us to think that it was religious fanaticism of certain Vaishṇava kings of Orissa and Begal.

1. Some oft-quoted lines of unknown authorship and date indicate that the Śāktas had to live outwardly like Vaishṇavas and repeat mantras meant for propitiating Viṣṇu.²¹

2. Some verses of the *Nilatantra* (which was probably composed, like many other Tantras, in Bengal or Mithila) indicate

²¹ (a) अन्तःशाक्ताः बहिः शैवाः समाया वैष्णवाः स्मृताः ।

नानारूपधराः कोला विचरन्ति महीतले ॥

(b) सर्वेषां विष्णुमन्त्राणां दुर्गाधिष्ठातृदेवता ।

that the Śāktas had to perform their religious rites secretly for fear of molestation by Vaishṇavas.²²

3. According to a story, which we find in the Bengali version of the *Bhaktamāla* (Garland of Saints), a king of Kāśī having been converted to Śāktism by Śāṅkarāchārya, ordered that all manuscripts of the *Bhāgavata* (*Vishṇu-Bhāgavata*) should be thrown in the Ganges. His order was carried out. But the Ganges did not destroy the manuscripts and Vopadeva recovered them after some time. Then Śāṅkarāchārya repented his action and wrote a commentary on the *Vishṇu-Bhāgavata*. By comparing the available number of manuscripts of the two Bhāgavatas as well as the number of Nibandhas which have drawn upon them, we are led to suspect that it was the *Devī-Bhāgavata* that suffered prescription, described above, under the orders of a king, who was necessarily a Vaishṇava by religion. Also, as the story is found in the Bengali version of the *Bhaktamāla*, and not in its Hindi original, we think that it narrates the deeds of a king of Bengal.

4. While some manuscripts of the *Devī-Bhāgavata* bearing pretty old dates, have been discovered in other provinces of India, no such manuscript has been discovered either in Orissa or in Bengal.

5. In his article 'Ekānamsā and Subhadrā', published in the J.A.S.B. (Vol. II) 1936; (pp. 41-46). Mr. Jogendra Chandra Ghosh has presumed that the image of Subhadrā, placed between the images of Jagannātha and Balarāma in the celebrated temple of Puri is really an image of Ekānamsā, the Mother Goddess of

22. निर्जने चैव कर्तव्या न चैव जनसन्निधौ ॥

× × × ×

कुलपुष्पं कुलद्रव्यं कुलपूजां कुलं जपं ।

कुलचक्रं कुलं ध्यानं सर्वथा न प्रकाशयेत् ॥

प्रकाशात् सिद्धिहानिः स्यात् प्रकाशान्निधनादिकम् ।

प्रकाशान्मन्त्रनाशः स्याद् प्रकाशात् कुलहिंसनम् ॥

प्रकाशान्मृत्युलाभः स्यान्न प्रकाश्यं कदाचन ॥

पूजाकाले च देवेशि यदि कोऽप्यत्र गच्छति ।

दर्शयेद्वैष्णवीं मुद्रां विष्णुध्यानं तथा स्तवम् ॥

the Śāktas, which, according to chapter 58 of the *Bṛīhatsaṁhitā*, should be placed between the images of Kṛishṇa and Balarāma. In support of this presumption Mr. Ghosh has pointed out that Subhadrā has been called Kātyāyanī in chapter 57 of the *Brahma-purāṇa* and recitation of the Devīsūkta at the time of her worship has been prescribed in chapter 29 of the *Purushottamamāhātmya* included in the *Vishṇukhaṇḍa* of the *Skandapurāṇa*. Moreover, ginger and molasses, which, according to the Śākta idea, form a substitute of wine, accompany her daily dishes, even now.

This change in the name of Ekānamśā is certainly due to some conflict which took place in the past between the Śāktas and the Vaishṇavas of Orissa and which led the latter to deny the fact of their worshipping the Mother Goddess of the former.

In addition to this a very old tradition tells us that a Śrī-Yantra is lying hidden below the floor of the temple, in front of the Ratnavedī or jewel altar, on which the above images are seated. If this tradition is correct, then in it also we get trace of a conflict, which ended with the defeat of the Śāktas of Orissa.

6. The Pārāyaṇa or ceremonial according of the Devī-Bhāgavata is still in vogue in Uttar Pradesh, Rajasthan, Maharashtra etc. but not in Orissa and Bengal.

With regard to the date of this event the following deservations are to be noted.

As the Somavamśī kings of Orissa were Śivaītes, this event did not take place in Orissa during their reigns; and as the Pala kings and the earliar Sena kings of Bengal were Buddhists and Śivaītes respectively, this event did not take place in Bengal during their reigns. In these circumstances, the second quarter of the 12th century, when Orissa was under the rule of Anantavarman of the Ganga dynasty and Bengal was under the rule of Lakshmanasena of the Sena dynasty (both of whom were Vaishṇavas) should perhaps be taken as the period of occurrence of this event.

We would mention here that Rāmānuja, the Vaishṇava saint of Southern India, was a senior contemporary of Ananta-

varman, and that according to the *Prapannāmrta*, he came to Puri in the course of his *digvijaya* (tour of propaganda) and brought the king of that place under his influence. So, it is quite possible that Anantavarman imbibed the aggressive spirit of Rāmānuja, manifested by his conversion of the temples of Śiva and Harihara (Vishṇu-Śiva), situated at Srikurmam and Tirupati respectively, into temples of Vishṇu, his conflict with Adhirājendra, the contemporary Saiva king of Chola country (which ended with the death of that king in suspicious circumstances) and his arrangement, with the help of his royal disciple Vishṇuvarhdhana for grinding the Jaina priests of Gangavādi in an oil-mill, for compelling them to embrace Vaishṇavism.²³ Then, we learn by comparing the epigraphical records of the reign of Lakshmaṇasena with those of the reigns of his father and grandfather that he forsook his ancestral Śaiva faith and embraced Vaishṇava faith. So, it is quite possible that, like most of the renegades, he was a zealous lover of his new faith.²⁴

Perhaps the combined efforts of Anantavarman and Lakshmaṇasena led to the disappearance of the *Devī-Bhāgavata* from Orissa and Bengal.

Now, Dr. Hazra has satisfactorily proved in his article published in the *Journal of Oriental Research* : 1953 (p. p. 71-77) that the author of the *Devī-Bhāgavata* was a Bengali.²⁵ So, in those days, when the printing machines were unknown, Bengal possessed the largest number of its manuscripts; and Orissa, being her immediate neighbour, possessed some manuscripts; and very few

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23. Of the four events of the life of Rāmānuja, alluded to above, the first three have been described in the *Prapannāmrta* and other biographies of Rāmānuja. The fourth has been described in an article of captain Mackenzie, published in the *Indian Antiquary*, 1872, (p. p. 40-44) which is probably based on some Jaina work.
 24. Lakshmaṇasena's change of religion might be due to his residing in Orissa for some time in his youth, (in company of Anantavarman ??) mentioned in his Madhainagar copperplate grant—J. A. S. B, New Series (Vol. V) : (1909) (p.p. 471-475)
 25. Dr. Hazra has also announced that the author of the *Devī-Bhāgavata* settled at Varanasi and wrote his book there. Such an assumption is altogether unnecessary in our opinion.

manuscripts reached other provinces. When, therefore, the manuscripts of Orissa and Bengal were destroyed, only those very few manuscripts remained. In all probability this is the reason why most of the Nibandhas have omitted to draw upon the *Devī-Bhāgavata* and this is the reason why Bhāskara Rāya felt the need of popularizing it.

Of course, the above presumption may not be correct to the letter. But certain violent actions taken by certain Vaishṇava kings of Orissa and Bengal seem to be at the root of the mystery relating to the *Devī-Bhāgavata*; and in the present state of our knowledge we must identify those kings with Anantavarman and Lakshmaṇa Sena.

However, the omission of Ballālasena, the father of Lakshmaṇasena to draw upon the *Devī-Bhāgavata* is yet to be explained.

Two books written by this king, named the *Adbhutasāgara* and the *Dānasāgara* have come to light uptill now. The former one deals with the omens and auguries and the latter one deals with the merits of gifts.

Now, the *Adbhutasāgara* states that Ballālasena having died before finishing it, his son Lakshmaṇasena finished it. And we have shown grounds for suspecting Lakshmaṇasena to be hostile towards the *Devī-Bhāgavata*. If we are correct, then the omission noticeable in the *Adbhutasāgara*, to draw upon the *Devī-Bhāgavata*, is not Ballālasena's but Lakshmaṇasena's.

As regards the omission of the *Dānasāgara* to draw upon the *Devī-Bhāgavata*, we would invite the attention of our readers to a passage which appears in the preface of the *Dānasāgara* and which states that the *Bhāgavata*, *Brahmāṇḍa* and *Nāradya Purāṇas* have not been taken into account (in writing the *Dānasāgara*) as they do not deal with the rules relating to gifts. It is to be noted in this connection that the Vishṇu Bhāgavata contains no chapter on gift, the *Devī-Bhāgavata*, however contains only one chapter (chap. 29 or Skandha 9). From this Dr. Hazra has made a mistake in interning that the *Devī Bhāgavata* is not the *Bhāgavata* meant by Ballālasena. For this would give rise to the fallacy of *Argumentum ex silentio*.

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In the opinion of Dr. Hazra, expressed in his article published in the *New Indian Antiquary* (1938-39) pp. 522-528 the *Bhāgavatapurāṇa* mentioned in the above passage means the *Viṣṇu-Bhāgavata*, which contains no chapter on the merits of gifts. Moreover, the *Devī-Bhāgavata* contains one chapter (chapter 29 of Skandha IX) on that subject. Yet the *Dānasāgara* has not drawn upon it. From this Dr. Hazra infers that the *Devī-Bhāgavata* is not the *Bhāgavata* meant by Ballālasena.

Then, in his article published in the *Journal of Oriental Research*, 1953, (pp. 49-79) he states that almost all the chapters of Skandha IX of the *Devī-Bhāgavata* have been taken from the *Prakṛitikhanda* of the *Brahmavaivartapurāṇa* with certain additions and alterations.

By combining these two statements of Dr. Hazra we get the following facts :—

1. The *Brahmavaivartapurāṇa*, as we see it, is an earlier work and the *Devī-Bhāgavata*, is a later work.

2. Skandha IX of the *Devī-Bhāgavata*, as we see it, was borrowed at the time of the composition of that work from the *Prakṛitikhanda* of the *Brahmavaivartapurāṇa*.

3. The *Devī-Bhāgavata*, with its Skandha IX borrowed from the *Prakṛitikhanda*, was in existence in the days of Ballālasena, but he did not regard it as an authentic and authoritative work.

Now, in his 'Studies in the Purāṇic Records' Dr. Hazra has stated in repetition of a statement made by Mr. Jogesh Chandra Roy that the *Brahmavaivartapurāṇa*, though composed in the 8th century, has been subjected to additions and alterations till the 16th century. Of this period, the latter part, i. e., the 14th, 15th or 16th century, which saw the subjugation of the greater part of India by Muslims, should be assigned to the *Prakṛitikhanda*, Chapter 7 of which refers to the adoption of Mlechchha customs and study of Mlechchha scriptures by the four castes in the Kali

age²⁶ and Chapter 30 of which mentions the punishment to be awarded after death to a Brahman of India, who serves a Mlechchha. So, the 15th, 16th or 17th century should be assigned to the *Devī-Bhāgavata*, which has borrowed from the *Prakṛitikhanda* and chapters 8 and 33 of which are repetitions of the chapters of the *Prakṛitikhanda* referred to above. Similarly the 16th, 17th or 18th century should be assigned to the *Revākhanda* of the *Skandapurāṇa*, which has mentioned the *Devī-Bhāgavata* in its list of the *Mahāpurāṇas*. And, as Ballālasena has mentioned the *Revākhanda* in his *Dānasāgara*, his reign should be brought down to the closing years of the above period.

Even then we cannot get rid of difficulties. Later in his article Dr. Hazra has, in view of the mention of the *Devī-Bhāgavata* made by Śrīdharasyāmin and some subsequent writers arrived at the conclusion that it was probably composed in the 11th or 12th century. To accept this conclusion, we must either revise our dating based on Dr. Hazra's statements referred to in the preceding paragraph and assume that the *Prakṛitikhanda* from which the *Devī-Bhāgavata* has borrowed, was, with its lines relating to the prevalence of Mlechchha customs and study of Mlechchha Scriptures, composed in the 10th century or antedate the Muslim conquest of India by two centuries'. Moreover, a question arises here. Why did not Ballālasena draw in his *Dānasāgara* upon the *Prakṛitikhanda*, which was in existence in his days and chapter 26 of which deals with the merits of gifts?

We do not find a satisfactory reply to this question.

In these circumstances, is it not better to assume that the *Devī-Bhāgavata* was in existence in the days of Ballālasena but its Skandha IX with its chapter 29 (copied from chapter 26 of the *Prakṛitikhanda*) was not? This can easily explain why Ballālasena has not drawn upon the *Devī-Bhāgavata* in his *Dānasāgara*.

The vicissitudes of fortune, to which the *Devī-Bhāgavata* was subjected during the reigns of Anantavarman and Lakshmana-

26. स्लेच्छाचारा भविष्यन्ति वर्णाश्रित्वार एव च ।

स्लेच्छशास्त्रं पठिष्यन्ति स्वशास्त्राणि विहाय च ॥

sena probably led to the loss of the whole of Skandha IX as well as of the geographical chapters (chapters 5 to 13) of Skandha VIII which it originally had. This loss made the tradition relating to the composition of the *Bhāgavatapurāṇa* of 18000 verses inapplicable to the *Devī-Bhāgavata*. To settle this discrepancy, some adherent of that work, who lived in the 16th or 17th century, probably translated in poetical language the geographical chapters (chapters 16 to 20) of Skandha V of the *Vishṇu-Bhāgavata* (written partly in prose and partly in poetry) and copied the *Prakṛitikhanda* of the *Brahmavaivartapurāṇa* and inserted them in the *Devī-Bhāgavata*.

This presumption is confirmed by the following two facts:—

1. In the above-mentioned chapters of Skandha VIII and in the whole of Skandha IX of the *Devī-Bhāgavata* Nārāyaṇa and Kṛishṇa has been paid the greatest respect.

2. Chapter 1, 2, 4 and 17 of Skandha IV of the *Devī-Bhāgavata* expressly attempt to lower Vishṇu, Rāma and Kṛishṇa. Yet nowhere in those chapters we find any reference to the story relating to the rape of Tulasī by Vishṇu which has been told in chapter 24 of Skandha IX (of the *Devī-Bhāgavata*).

Dr. Hazra also states that Ballālasena has not included the name of the *Devī-Bhāgavata* among those of the spurious or rejected Purāṇas and Upapurāṇas: Intention of this statement of his is not clear. However, the reason why the name of the *Devī-Bhāgavata* does not appear among those of the spurious Purāṇas and Upapurāṇas mentioned by Ballālasena is of course this that he had no reason for considering it spurious; and we have already explained that it appears among rejected Purāṇas.

Some more arguments have been put forward by Dr. Hazra for proving his point. We are dealing with them serially.

First of these arguments is this that the contents of the *Bhāgavata* (*Vishṇu-Bhāgavata*) are more befitting a principal Purāṇa than those of the *Devī-Bhāgavata*. But the contents of some other Purāṇas (e. g. the *Vāmanapurāṇa* and the *Varāhapurāṇa*) also are

not fully befitting principal *Purāṇas*. So, this argument is not a strong one.

Next argument of Dr. Hazra is based on the mention of the *Vishṇu-Bhāgavata* (and not of the *Devī-Bhāgavata*) as one of the principal *Purāṇas* by Alberuni. The following remark made by Edward Sachau at the end of the preface to his English translation of Alberuni's work refutes this argument :

Lastly, India, as known to Alberuni, was, in matters of religion, Vishṇuite (Vaishṇava), not Śivaite (Śaiva). Vishṇu or Nārāyaṇa is the first god in the Hindu pantheon of his Hindu informants and literary authorities, whilst Śiva is only incidentally mentioned and that too not in a favourable manner.

It appears that after the *Vishṇu-Bhāgavata* came into existence, the Vaishṇavas began to mention it by the name *Bhāgavata*. As Alberuni's informants were Vaishṇavas, they informed him that the *Bhāgavata* was a Vaishṇava *Purāṇa*.

Next argument draws our attention to the contents of the *Śrīmadbhāgavata*, described by the *Nāradiyapurāṇa* in chapter 96 of its *Pūrvabhāga* and agreement of the same with the contents of the *Vishṇu-Bhāgavata*. But as already seen by us, Vidyātīrtha has conclusively proved that chapter of the *Nāradiyapurāṇa* to be an interpolation of a very late date ; and the views expressed by Dr. Hazra about that chapter of his studies in the *Purāṇic Records* (p. 132) are almost similar to those expressed by Vidyātīrtha. It is therefore not clear to us why he has attached importance to that chapter.

Then Dr. Hazra points out that in the *Bhāgavatapurāṇa* (*Vishṇu-Bhāgavata*) there is no mention of the *Devī-Bhāgavata* nor there is any attempt to prove its own superior position but in the *Devī-Bhāgavata* the *Vishṇu-Bṛāgauata* has been included among the *Upapurāṇas*, obviously with a view to establish its own claim to the position of a *Mahāpurāṇa*. This shows that the *Devī-Bhāgavata* is not a *Mahāpurāṇa*.

Evidently Dr. Hazra has overlooked an important point here. He has made this remark with reference to the list of *Mahāpurāṇas*

and Upapurāṇas which is found in the *Devī-Bhāgavata* I. 3. But such lists are found in some other Mahāpurāṇas also, and we have reason to believe that they were compiled long after the composition of those Mahāpurāṇas, probably by persons who were entitled to handle them. The same thing may be said in respect of the list found in the *Devī-Bhāgavata* also. So, the *Devī-Bhāgavata*, (i. e., its original portion) cannot be suspected of attempting to prove its own superiority (and its rival's inferiority).

Let us explain our intention fully with the help of examples.

The *Vāyupurāṇa* and the *Matsyapurāṇa* are two of the oldest Mahāpurāṇas ; and each of them has got a list of Mahāpurāṇas in it ; in addition, the *Matsyapurāṇa* has got a list of Upapurāṇas also, as already told.

Now, if we take it for granted that these lists were compiled by the authors of those Purāṇas, then we should admit that the *Vāyupurāṇa* was composed after the composition of all Mahāpurāṇas and the *Matsyapurāṇa* was composed still later,—after the composition of the Upapurāṇas, mentioned by it. Will it be correct ?

Last argument of Dr. Hazra also falls flat. It deals with the difference of opinion among the Śāktas about the identity of their *Bhāgavata* in consequences of which some of them regard the *Kālikāpurāṇa*, some regard the *Devīpurāṇa* and some regard the *Devī-Bhāgavata* as this work. According to him this is due to the jealousy of the Śāktas of the position and influence of the *Vishṇu-Bhāgavata*, which led them to compose those Purāṇas and claim position and influence of the Purāṇa of their rivals. But will it not be more reasonable to assume that this difference of opinion among the Śāktas was due to speculations for a long-lost thing about the loss of which they had not kept any record, partly on account of the disorder created by the Muslim conquest of Northern India shortly after the destruction of manuscripts of the *Devī-Bhāgavata* by Lakshmaṇasena and Anantavarman..

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— Editor,

A BRIEF SURVEY OF THE PURĀṆAS ON THE KṚṢṆA LĪLĀ

By

BALDEVA UPADHYAYA

[भारतीयवाङ्मये श्रीकृष्णचरितं सर्वव्यापि वर्तते । पुराणेषु वंशस्य वंशानुचरितस्य वा वर्णनप्रसङ्गे अथवा कुत्रचित् स्वतन्त्रतो वा श्रीकृष्णचरितं वर्णितमस्ति । अत्र विदुषा लेखकेन सयुक्तिकं प्रदर्शितं यत् न केवलमैतिहासिक-दृष्ट्या एव श्रीकृष्णः तत्कालस्य सर्वाधिकमहत्त्वपूर्णो मानवः अपि तु सांस्कृतिक-धार्मिक दृष्ट्याऽपि तस्य चरित्रमतिमहत्त्वपूर्णं वर्तते । वैष्णवसम्प्रदायेषु श्रीकृष्णस्य तत्प्रतिपादकपुराणानां च विशेषतः प्रभावो दृश्यते । अत्र अग्नि-ब्रह्म-पद्म-ब्रह्मवैवर्त-विष्णु-श्रीमद्भागवतपुराणानां श्रीकृष्णचरितस्य विवरणं दत्तम् । तत्र ये अंशा महत्त्वपूर्णस्तेषां महत्त्वं प्रदर्शितम् । अन्ततः संक्षिप्तरूपेण निबन्धस्य सारांशः प्रस्तुतः ।]

The Purāṇas hold a unique place in the history of the religious literature of the Hindus. They are an inexhaustible mine of pure gold in the shape of very useful and interesting information which they contain not only about the social and political history of this vast land but also about the ethical and philosophical problems of perennial interest. They are indeed a veritable encyclopaedia of Hindu Religion and Ethics. At a time when the language and the teachings of our oldest scriptures, the Vedas—the Fountain-head of all religions and philosophies—were, due to the prevailing ignorance of the age, liable to be misconstrued and misunderstood, the venerable Vedavyāsa, that great benefactor of humanity, took upon himself the onerous task of composing such works for the benefit of the erring mortals as will be suitable compendia for explaining in an easy way the subtle truths and the profound problems of the holy Śruti. These works are the present Purāṇas, which have got the obvious purpose of popularizing and propagating the ideas and ideals of the great Sanātana Dharma.

At present we are not concerned with the study of the age and authenticity of the Purāṇas. Suffice it to say that we hold

all the eighteen Purāṇas to be of equal importance for the study of our ancient culture and religion and do firmly believe that, inspired as they are by a highly noble ideal for their composition, they are undoubtedly characterized by an unmistakable unity of purpose running through all them. As the classical definition¹ of Purāṇas (पुराणं पञ्चलक्षणम्) has it, they possess five well-known characteristics (लक्षण). They deal, as ideally conceived, with सर्ग (creation), प्रतिसर्ग (dissolution of the universe), वंश (royal genealogies), मन्वन्तर (different Manu-ages) and वंशानुचरित (detailed histories of some of the prominent royal dynasties of ancient India). This is only an ideal description, but all the Purāṇas do not conform to it. It is only in some of the major ones that all these characteristics attain their full scope and significance.

Śrī Kṛṣṇa was a noble scion of the deservedly reputed Yādava dynasty. His divine qualities apart, He was, even as a great historical figure, a noble embodiment of all the great qualities of head and heart. He was a towering genius of His age, who, endowed with a magnetic personality, outshone every rival, if any, and commanded profound respect and admiration from all, the high and the low, from everyone who happened to come into his contact. Viewed even in an historical perspective, Śrī Kṛṣṇa deserves ample treatment at the hands of the writer of the Purāṇas. But He was more than that. He is the highest incarnation of the great Viṣṇu descended for the destruction of the wicked and the protection of the righteous. Hence, it is but natural to suppose that the Purāṇas will accord Him ample scope for a detailed

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1. The classical definition of the purāṇa, as found in most of the purāṇas, is given in the following well-known verse :—

सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च ।

वंशानुचरितं चैव पुराणं पञ्चलक्षणम् ॥

Agni I. 14 ; Kūrma I. 1. 12 ; Garuḍa I. 125. 14 ; Viṣṇu III. 6. 25 ; Mārkaṇḍeya 134. 13.

A slightly different definition is given in the Kāvya Mimāṃsā in the following verse where Kalpa has been mentioned as one of the principal subjects of the purāṇas :—

सर्गः प्रतिसंहारः कल्पो मन्वन्तराणि वंशविधिः ।

जगतो यत्र निबद्धं तद् विज्ञेयं पुराणमिति ॥

description of a variety of His divinely sweet Līlās. And this they have done. Out of the complete list of the 18 Purāṇas, about two-third deal more or less with the life and deeds of Śrī Kṛṣṇa. The Purāṇic narration of Śrī Kṛṣṇa's Līlās has followed two different methods. In some they are treated only incidentally, along with the description of the kings of the ancient Kṣatriya dynasties ; while in others special sections or books have been devoted to a lengthy and appropriate description of those important incidents. The Purāṇas of the first type are: Garuḍa (I. 149), Kūrma (I. 24-26), Vāyu (96), Nārada (II. 81), and Devī-Bhāgavata (IV. 20-26 and IX), which contain useful information about Rādhā along with the other manifestations of Śakti. The Purāṇas of the second type are about six, all of which have been analysed and described here. They are Agni, Brahma, Padma Brahma-vaivarta, Viṣṇu and Śrīmad Bhāgavata. Out of these, the Agni-Purāṇa has got only a short chapter, while the Brahma and Padma Purāṇas have devoted several Adhyāyas to this subject. The last three have devoted whole sections and books to the description of Kṛṣṇa-Carita and should be considered on that score to be the most important and comprehensive store-house of all the available informations collected in these ancient works touching upon the manysided personality of Śrī Kṛṣṇa and upon His divine Līlās. We shall present below only a short account of those Adhyāyas and books of the above-mentioned Purāṇas in which Kṛṣṇa-Carita has been dealt with.

Agni-Purāṇa

As it stands, it presents an excellent epitome of all available and useful information about the different branches of learning and sciences. Hence its very nature forbids its attempting a lengthy treatment of Śrī Kṛṣṇa's life. It has devoted a single adhyāya, viz. the 18th, consisting of only 56 short anuṣṭup verses, and thus catalogues only the important events connected with the life and work of Śrī Kṛṣṇa.

Brahma-Purāṇa

It contains 33 Adhyāyas (180-212) on the life of Śrī Kṛṣṇa. Both the Līlās—those of Vṛndāvana and of Dvārakā—have been

presented here in a concise form. Here are to be found all the important Vṛndāvana-Līlās which we have come to associate with the name of that Divine Cowherd. The 189th Adhyāya gives a fine description of Rāsa-Līlā, where we find veritable echoes of some of the charming verses of Śrīmad Bhāgavata. The Gopīs' lament at the sudden departure of Śrī Kṛṣṇa to Mathurā at the instance of Akrūra is profoundly touching and truly heart-rending. But a thorough comparison of these Adhyāyas with those in the fifth Aṁśa (book) of the Viṣṇu-Purāṇa reveals the fact that they contain a nicely made epitome of the latter. Here we find that two or three Adhyāyas have been condensed into one by the omission of a large number of verses not considered essential for following the thread of the narrative. For want of space we are compelled to omit a detailed comparison and analysis of these chapters here, but wish to stress the point that these chapters of the Brahma-Purāṇa are totally based upon those of the Viṣṇu-Purāṇa as is evident not only from the similarity of ideas but also from the identity of their construction and phraseology. In fact, they present a judicious selection of the verses of Viṣṇu-Purāṇa with the obvious purpose of giving, in a nutshell, the chief events of Śrī Kṛṣṇa's life.

Padma-Purāṇa

It is one of the most important among the major Purāṇas. In point of extent and volume it is second only to the great Skanda-Purāṇa, which is easily the most voluminous among the Purāṇas. The text of the Purāṇa as published from the Ānandāśrama, Poona, contains six Khaṇḍas or books. They are Ādi, Bhūmi, Brahma, Pātāla, Sṛṣṭi and Uttara Khaṇḍas. Out of these, two books devote special Adhyāyas to the elucidation of many important topics of Vaiṣṇava theology as well as a concise treatment of Śrī Kṛṣṇa's life. A critical study of this Purāṇa is essential for understanding the theological basis of the various schools of medieval Vaiṣṇavism, especially of the Gauḍīya Vaiṣṇavism. In fact, its greatest value lies in its being thoroughly imbued with the Vaiṣṇava spirit. In consonance with its true nature we find special items of purely Vaiṣṇava faith properly

handled and popularly treated therein. Thus in the 50th Adhyāya of the Uttara-Khaṇḍa is described the Māhātmya of Gopī-candana; the 83rd and 84th Adhyāyas give a popular description of a typical Vaiṣṇava; the 85th Adhyāya describes, with the proper mantras for recitation, the festival called Dolotsava, which is to be celebrated on the Ekādaśī day of the bright half of the Caitra month. It is the Padma-Purāṇa that contains that celebrate Māhātmya of Śrīmad Bhāgavata in Adhyāyas 189 to 194, illustrated with the aid of the well-known anecdote of Dhundhukārī, who attained his final liberation as a direct result of the hearing of Śrīmad Bhāgavata for seven days only.

So much for the Vaiṣṇava element in this Purāṇa. Now coming to the treatment of the life of Śrī Kṛṣṇa, we find it described twice, one in the Pātāla-Khaṇḍa and then in the Uttara-Khaṇḍa. In the second, there are eight chapters devoted to it from the 272nd to the 279th. Here the very first Adhyāya consists of a highly philosophical praise uttered by Indra to Śrī Kṛṣṇa in which the whole of the celebrated Hiranyagarbha-Sūkta has been incorporated, of course, with the necessary linguistic and metrical changes—due to its adoption in a Purāṇic text. The great value of this Stotra lies in presenting a Purāṇic interpretation of a Vedic Sūkta. Another peculiarity of this section lies in the fact that a large portion of the 277th and the 279th Adhyāyas is written in a clear and chaste prose of the well-known Purāṇic type.

The other section occurs in the Pātāla-Khaṇḍa of the Purāṇa and is of extreme value for properly understanding the theological and philosophical conceptions of the medieval Vaiṣṇava sects. This section consists of eight chapters and extends from the 69th Adhyāya to the 77th. The 69th Adhyāya furnishes a highly elaborate and allegorical conception of Vṛndāvana, which is taken to represent upon the surface of this earth that ideal Vṛndāvana—Nitya Vṛndāvana as it is termed—the highest abode of Bhagavān situated even above the far-elevated Vaikuṇṭha.* The city of

* सात्वतां स्थानमूर्धन्यं विष्णोरत्यन्तदुर्लभम् ।

नित्यं वृन्दावनं नाम ब्रह्माण्डोपरि संस्थितम् ॥

पूर्णं ब्रह्मसुखैश्वर्यं नित्यमानन्दमव्ययम् ।

वैकुण्ठादि तदंशांशं स्वयं वृन्दावनं भुवि ॥

—Padma, Pātāla section, 69 Adhyāya,

Mathurā is represented as a lotus of a thousand petals and with strict accuracy the complete circle is divided and sub-divided into, different parts each of which has been described with its presiding deity. The present Vṛndāvana has also been similarly represented in the Brahma-Saṃhitā, one of the famous scriptures of the Pāñcarātra school. The rest of the section has been devoted to the elucidation of the real nature of Rādhā and Her companions—their names, their mystical significance, their relative importance and relation with Śrī Kṛṣṇa in the Rāsa-Līlā, etc. Scholars know that Rādhā, who plays such an important role in the growth of the later Vaiṣṇavism, is conspicuous by Her absence from the pages of the Viṣṇu and the Bhāgavata Purāṇas, but it is in the Padma as well as in the Brahmavaivarta that we meet with the complete paraphernalia of the Rādhā-cult. Hence the extreme importance of the Padma-Purāṇa in the history and growth of Vaiṣṇavism is quite evident.

The Brahmavaivarta-Purāṇa

It is one of the most celebrated Purāṇas containing a detailed description and popular presentation of the charming Līlās of Śrī Kṛṣṇacandra. The Purāṇa as it goes has 4 large sections or Khaṇḍas—viz., (1) Brahma-Khaṇḍa, (2) Prakṛti-Khaṇḍa, (3) Gaṇeśa-Khaṇḍa and (4) Kṛṣṇa-Janma-Khaṇḍa. The last book contains about 129 chapters and thus presents an elaborate and comprehensive account of the great deeds performed by Śrī Kṛṣṇa either at Vṛndāvana or at Mathurā and Dvārakā. But the great merit of this Purāṇa lies in its attaching greater importance to the Rādhā element in the Kṛṣṇa-worship. And hence naturally the Vṛndāvana-Līlās have received an elaborate treatment at the hands of the writer, and the figure of Rādhā as painted there emerges out of her hazy associations and vague Surroundings into a living figure of great personal and supreme spiritual charm. In reality the Brahmavaivarta completes the divine picture of Rādhā as portrayed by the cognate Padma-Purāṇa and the two together stand out as the most authoritative texts upon the worship of Śrī Kṛṣṇa with a special leaning towards the Rādhā element therein. Suffice it to say that the later Vaiṣṇava theologians have amply drawn for their materials upon these sections of the Padma and the Brahmavaivarta Purāṇa.

The Viṣṇu-Purāṇa

For the study of the philosophy of Vaiṣṇavism this Purāṇa along with Śrīmad Bhāgavata occupies an extremely important place. Though not much in extent and volume (it contains only 126 Adhyāyas, and is thus only one-third of the Bhāgavata), it has supplied the most important materials for the philosophical superstructure of Śrī Vaiṣṇavism. The fact is not unknown to scholars that the great Rāmānujācārya has drawn copiously upon this Purāṇa for the sake of making his philosophical theories tally with the Purāṇic conceptions. Hence the importance of this Purāṇa for a study of the Vaiṣṇava faith.

The Viṣṇu-Purāṇa has been divided into six sections or books styled as Aṁśas. The fifth book is entirely devoted to a description of Śrī Kṛṣṇa's life. All the important Līlās of Śrī Kṛṣṇa have been presented here in an excellent literary form. The same old and familiar Anuṣṭup is there ; but it does not possess that looseness of construction frequently met with in the other Purāṇas, but has got a peculiarly chaste literary ring about it. The writer has done full justice to the life of Śrī Kṛṣṇacandra by his impartiality for all Līlās ; he has followed the golden mean by allowing the important events of both the portions of Śrī Kṛṣṇa's life in equal scope for their presentation. Thus, the 38 Adhyāyas of this book are of paramount importance for presenting a complete picture of the life of a very busy individual. The mystical Rāsa-Līlā has been described in a particularly charming manner but it is important to note that like the Bhāgavata even here the name of Rādhā is conspicuous by its absence.

Srīmadbhāgavata-Purāṇa.

On the life of Śrī Kṛṣṇa, and for a complete description of His divinely charming Līlās, there is no higher authority than the Bhāgavata. Though the other incarnations have also been treated here, Śrī Kṛṣṇa's Līlās are, in fact, the main theme of this Purāṇa. In print of literary charm and philosophical subtlety, it is indeed equalled by no other Purāṇa. The supreme importance of the Bhāgavata can also be gauged by the host of commentaries and glosses written by those learned scholars of ancient

times who are reckoned by later generations to be the highest authorities on such subjects. The language has got a supreme beauty of its own, and, though at times a bit archaic and hence somewhat difficult, it possesses a uniform dignity of expression, rarely to be met with in the other compositions of the same type. The old critical statement 'विद्यावतां भागवते परीक्षा' has a large element of truth in it, since it is no exaggeration to say that the Bhāgavata-Purāṇa is a veritable touchstone of Shāstraic knowledge.

Out of the twelve books or Skandhas as they are called the tenth deals entirely with the Līlās of Bhagavān Śrī Kṛṣṇa. This Skandha is not only the longest of all, but covers about one-fourth of the whole of the Bhāgavata. It is divided into two parts, the first part, containing 49 Adhyāyas, taken up entirely with those Līlās of Śrī Kṛṣṇa which centred round Vṛndāvana and Mathurā ; while the second part, consisting of 41 Adhyāyas, deals with the incidents of Śrī Kṛṣṇa's later life connected with Dvārakā and thus in these 90 Adhyāyas we possess information about Śrī Kṛṣṇa in greater detail than in any of the Purāṇas. Despite its possessing a few more Adhyāyas, the Brahmaivaivarta cannot surpass the depth and that literary charm which are deservedly associated with the name of the latter Purāṇa. Space forbids us to enter into a detailed analysis of the tenth book ; but we cannot close these notes without remarking that, as the tenth is considered to be the quintessence of the whole of the Bhāgavata, so the five Adhyāyas (29-33) descriptive of that divinely inspired Rāsa-Līlā of Śrī Kṛṣṇa are rightly reckoned as the very quintessence of the whole of the tenth Skandha. The fact is that the Rāsa-pañcā-dhyāyī of Śrīmad Bhāgavata is a literature by itself, so charming in expression, so deep and subtle in its philosophical contents, so mystical and divine in its entirety that the like of it cannot be found anywhere in the whole range of the vast Sanskrit literature. Another peculiar feature of this book is its abounding in a number of delicious songs mostly sung by the Gopīs in different occasions, the sweetest of the lot being the celebrated Gopī-gīta in the 31st. Adhyāya and the most philosophical and the subtlest being the Śruti-Gīta in the 87th Adhyāya. The presentation of Śrī Kṛṣṇa's

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Līlās on the whole is, at once simple and charming. Rightly is Samādhi-bhāṣā of Vyāsa considered the most important of the authorities in the Vaiṣṇava sects founded by Śrī Caitanya and Vallabhācārya.*

Conclusion

This humble attempt on the part of the writer will no doubt disclose the fact that there are, due to the emphasis laid upon these aspects, two lines of approach to the chequered history of Śrī Kṛṣṇa as found in those major Purāṇas that devote special books or sections to the proper delineation and subtle analysis of one of the most important, though highly complex, personalities of ancient times. One is in main *theological*, where the author has taken great pains to explain in a lucid way the spiritual meaning underlying incidents and the deep allegory concerning the life-history of Śrī Kṛṣṇa—His present environments, His companions and friends, etc., especially belonging to His earlier life at Vṛndāvana and Gokula. This is the main point in the Kṛṣṇa sections of the Padma and Brahmavaivarta Purāṇas, which have been naturally utilized in such Pañcarātra works as Bṛhad Brahma-saṁhitā and others and have also been extensively drawn upon for laying the theological foundations of the medieval Vaiṣṇava schools with a leaning towards the Rādhā element in Kṛṣṇa-worship. The other line of approach is chiefly *philosophical*, where the other elements have been subordinated to stress the philosophical aspects of Śrī Kṛṣṇa and His worship. This is virtually presented in the Viṣṇu and the Bhāgavata Purāṇas, where the divine aspects of Śrī Kṛṣṇa have been amply brought out in all their subtle beauty and sublime charm. But even here we realize a fine shade of difference in the indebtedness of the later Vaiṣṇava sects to these ancient store-houses of Vaiṣṇava faith and culture. Śrī-Vaiṣṇavism with its preference for the worship of Lakṣmī-Nārāyaṇa is more indebted to the Viṣṇu-Purāṇa for its philosophic contents than to others and hence Ācārya Rāmānuja shows a considerable partiality for this Purāṇa in the copious extract he has made in

* वेदः श्रीकृष्णवाक्यानि व्याससूत्राणि चैव हि ।

समाधिभाषा व्यासस्य प्रमाणं तच्चतुष्टयम् ॥

support of his philosophical position. On the other hand, Śrīmad Bhāgavata is the mainstay and the supreme authority with those Vaiṣṇava cults which show a preference for the worship of Rādhā-Kṛṣṇa. And hence it is no wonder that it is the most important scripture of the Caitanya and Vallabha sects of Vaiṣṇavism and naturally it has been accorded there an equal, if not a greater, authority with the well-known Prasthānatraya represented by that spiritual trio, the Vedas, the Brahma-Sūtras and the Bhagavadgītā. If the one school extols the Bhāgavata to be the spotless authority, (श्रीमद्भागवतं प्रमाणममलम्), the other is not far behind it in showering eulogies upon it and in claiming it to be the समाधि-भाषा of Veda-vyāsa. In fact, these schools have their life and being in the supremely spiritual atmosphere created for the benefit and the amelioration of the teeming millions with its emphasis upon gaining the Divine Grace through devotion which the Purāṇa inculcates to be the only panacea for all human ills.*

*न दानं न तपो नेज्या न शौचं न व्रतानि च ।

प्रीयतेऽमलया भक्त्या हरिरन्यद् विडम्बनम् ॥

Śrīmad Bhāgavata

Note—

KAPĀLA-MOCANA : AN ANCIENT HOLY PLACE

By

V. RAGHAVAN

In the last issue of the *Purāṇa* (July, 1968), Sri Devendra Handa has presented the textual material, legend and religious significance, geographical location and the archaeological importance of the holy spot known as *Kapāla-mocana*

On the textual side, he has mentioned mainly the *Vāmana Purāṇa* and the *Mahābhārata*, and to some extent also *Garuḍa*, *Matsya* and *Bṛhannāradiya Purāṇa* which have some references to the place.

I wish to supplement the article with some more data. Stein notices in his Catalogue of Sanskrit Manuscripts in the Raghunath Temple Library, Jammu (1894) several manuscripts of parts of a text called *Bhṛṅgīśasamhitā* also called *Śrīśamhitā* (pp. 210-11), describing the *māhātmyas* of several holy spots in Kashmir and its neighbourhood. Here, one of the manuscripts (no. 3882) deals with *Kapālamocana*.

In Kalhaṇa's *Rājatarāṅgiṇī*, VII. 266, there is mention of an one-eyed *Ḍāmara*, inimical to king, belonging to the place called *Degrāma*. In his note on the identity of this *Degrāma*, Stein says in his English translation that it is the modern hamlet of *Degrām*, a few hundred yards to the north of "the well-known spring of *Kapālamocana* (marked as 'Nagbal' on the map). Stein has a paragraph on the *Tīrtha* of *Kapālamocana* in his *Ancient Geography of Kashmir* at the end of his translation of the *Rājatarāṅgiṇī*. He says here that the *Tīrtha* marks "the spot where Śiva cleaned himself from the sin attaching to him after the cutting-off of Brahman's head (*Kapāla*). The *tīrtha* is old because the *Haracaritacintāmaṇi* mentions it twice."

In the last mentioned poetic account of Kashmirian shrines and sacred places, (*Kāvyamālā* 61), Jayaratha mentions *Kapālamocana* twice, in X. 249 and XIV. iii; in the former context, it is mentioned among holy places on the Vitastā in the chapter on Śiva Vijayeśvara whose shrine also Kalhaṇa refers to often (I. 38 et. seq.). In the latter context, *Kapālamocana* is mentioned as being near *Kapaṭeśvara*. Are there two holy places of the name *Kapālamocana* ?

In Memoriam

Dr. SAMPURNANAND

Dr. Sampurnanand shed his mortal remains and passed away from our midst on 10th January, 1969.

Varanasi has lost a great citizen who always thought for the revival of its tradition. Among his notable services he restored the ancient name of Varanasi and arranged for the repair of Ghats. He revived the ancient seat of Samskrit learning by raising the Samskrit College to the Varanaseya Samskrit University.

He was a scholar and had chosen education as his profession but patriotism in his heredity drew him towards active politics. His ancestor Lala Dheya Ram was a minister of Raja Balwant Singh of Banaras, who carved out an important Hindu State during the decline of the Muslim rule of Oudh.

Dr. Sampurnanand's great grand father Bakshi Sadanand was a Dewan of Raja Chet Singh and fought by his side with Warren Hastings. Dr. Sampurnanandji had great regard for Banaras Darbar and always tried to keep up the old tradition of his family.

Outspokenness and strict adherence to principles won him great regard from his friends and opponents alike, though at times he had to face great inconvenience and had to pay very high price for his principles.

He was one of the founder Trustees of the All India Kashi Raj Trust and always took keen and active interest in its affairs. It will be difficult for the Trust to fill the void created by this irreparable loss.

We all pray that may Lord Vishwanath grant him eternal pence (मोक्ष) about which he always spoke during his last days.

—RAMESH CHANDRA DE

ACTIVITIES OF THE ALL-INDIA KASHIRAJ TRUST

(JULY-DECEMBER, 1968)

PURĀṆA WORK

1. *Publication of the Vāmana Purāṇa Edition and Translation.*

The publication of the Critical Edition of the Vāmana Purāṇa was completed during the first quarter of this year (1968), as has already been mentioned with details in the last review in 'Purāṇa' X, 2, pp. 192 ff. The two translation volumes—the English translation with the Sanskrit text and the Hindi translation with the Sanskrit text—were also published in October on the occasion of the 24th Session of the All India Oriental Conference held at Varanasi.

Both the translation volumes contain, besides the Sanskrit text and the translation, the following matter also.

1. Introduction containing a general study on the Purāṇas and specially on the Vāmana Purāṇa, and also discussion on the problems of translation of the Purāṇas and a review of the translations and adaptations of the Purāṇas in various regions and languages of India and abroad.
2. Adhyāya-Concordance of the constituted text with the Veṅk. edition of the Vāmana Purāṇa.
3. Detailed Adhyāya-contents in English and Hindi.
4. Appendices as follows :
 1. Subject-concordance of the Vāmana Purāṇa with the other Purāṇas and the two Epics.
 2. Lists of the episodes, stotras and vrata-upavāsas mentioned in the Vāmana Purāṇa.
 3. Lists of the proper names of persons—men and sages, Gods, Demigods and Asuras—mentioned in the Vāmana Purāṇa.

काशिराज-न्यासस्य कार्यविवरणम्

(जुलाई-दिसम्बर, १९६८)

पुराणकार्यम्

वामनपुराणस्य समीक्षितसंस्करणस्यानुवादसंस्करणयोश्च प्रकाशनम्

वामनपुराणस्य समीक्षितसंस्करणस्य प्रकाशनं, यथा निर्दिष्टं विस्तरेण पूर्वस्मिन्नङ्के पुराणपत्रिकायाः (१०. २, पृ. १९२ इत्यादिषु), १९६८ वर्षस्य प्रथमचरणे एव पूर्तिमगात् । द्वावनुवादभागवपि (संस्कृतपाठसहित आङ्गल-भाषानुवादः, संस्कृतपाठसहितो हिन्दीभाषानुवादश्च) अक्टूबरमासे अखिलभारतीय-प्राच्यविद्यासम्मेलनस्य वाराणस्यां सम्पन्ने चतुर्विंशत्यधिवेशनावसरे प्रकाशितौ बभूवतुः ।

वामनपुराणस्यैतावनुवादभागौ संस्कृतपाठानुवादाभ्यामतिरिक्तमधोलिखित-विषयमपि आदधतः ।

१. भूमिका-यत्र सामान्यतः पुराणसम्बन्धि विशेषतश्च वामनपुराणविषयक-मध्ययनं प्रस्तूयते, तथा च पुराणानामनुवादस्य समस्या विचारिता, विभिन्नभारतीयभाषासु स्थलेषु च अन्यत्र च पुराणानाम् अनुवादादीनां विवरणं प्रस्तुतं वर्तते ।
२. समीक्षितपाठस्य वामनपुराणस्य वेङ्कटेश्वरसंस्करणेन सह अध्याय-संवादः ।
३. विस्तृताध्यायविषयसूचिके आङ्गलहिन्दीभाषयोः ।
४. परिशिष्टानि यथा—
 १. वामनपुराणस्य विषयैः सह पुराणान्तराणां महाभारत-रामायणयोश्च विषयैः सह संवादः ।
 २. वामनपुराणे निर्दिष्टानां उपाख्यान-स्तोत्र-व्रत-उपवासादीनां सूची ।
 ३. व्यक्तिनामसूचिका—वामनपुराणे निर्दिष्टानां मनुष्य-ऋषि-देवता-देवयोनि-असुरप्रभृतीनाम् ।

4. Lists of the geographical names in the Vāmana P. with their scientific Latin names and descriptive notes on the flora.
5. Verse-index.

The three Volumes of the Vāmana Purāṇa, Viz. the Critical Edition Volume, the English translation volume and the Hindi translation Volume, are of the demy quarto size, and contain *i-lxx* + 1-778 + 1-114 + 1-97 pages, *i-iii* + 1-543 + 1-70 + 1-97 pages and *i-xl* + 1-465 + 1-55 + 1-97 pages respectively. It is hoped that these volumes will prove useful for the study and research on this Purāṇa.

Release of the Vāmana Purāṇa Volumes

The above-mentioned three Volumes of the Vāmana Purāṇa were ceremonially released in an impressive function held for the purpose at the Shivala centre of the All India Kashiraj Trust in Varanasi on the 13th October 1968. The function was presided by Dr. R. N. Dandekar, General Secretary of the All India Oriental Conference. Besides the president of the function and H. H. Maharaja Dr. Vibhuti Narain Singh Ji (Chairman of the All India Kashiraj Trust) Dr. A. N. Upadhye (General President of the A. I. O. C.), Maharajakumar Dr. Raghubir Singh Ji, Pt. Giridharilal Ji Mehta, Shri Raghunath Singh Ji (Trustees of the All India Kashiraj Trust), Dr. A. D. Pusalker (Curator of the B. O. R. I. Poona), Acharya Hazari Prasad Ji Dvivedi (Rector of the Banaras Hindu University), Prof. Raja Ram Shastri, (V. C., Kashi Vidyapith), Pt. Rajeshvar Shastri Dravida (Principal of the Sanga-Veda-Vidyalyaya, Varanasi), Rai Krishna Das Ji (Director, Kalabhavana, B. H. U.) and other distinguished persons of the city, such as Shri Shyam Mohan Agrawala (Mayor of the Varanasi Corporation) and Shri Satyendra Kumar Gupta

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४. वामनपुराणे समागतानां भौगोलिकनामसूच्यः आधुनिकतम-
वैज्ञानिकलैटिननामसहिताः, वनस्पतिनामसु आङ्गलभाषायां
संक्षिप्तटिप्पणीयुताश्च ।

५. श्लोकार्धसूची ।

वामनपुराणस्यैते त्रयो भागाः, समीक्षितसंस्करणभागः,
आङ्गलभाषानुवादभागः हिन्दीभाषानुवादभागश्च-डेमी क्वार्ट
साइज इत्येतदाकारेण मुद्रिताः सन्ति, येषां क्रमेण
 $i-lxx + 1 - 778 + 1 - 114 + 1 - 97$ पृष्ठाः ; $i-lvi +$
 $1 - 543 + 1 - 70 + 1 - 97$ पृष्ठाः ; तथा $i-xl + 1 -$
 $465 + 1 - 55 + 1 - 97$ पृष्ठाः भवन्ति । आशास्ति यदेते
भागा इदं पुराणमाधिकृत्य शोधाध्ययनोपयोगिनो भविष्यन्तीति ।

वामनपुराणग्रन्थत्रयस्य प्रकाशः

उपरिनिर्दिष्टं वामनपुराणस्य भागत्रयं विधिपूर्वकं प्रकाशमानोत्तम् ।
एतदर्थमेको भव्यमहोत्सवः १३ अक्टूबर १९६८ दिवसे वाराणस्यां सर्वभारतीय-
काशिराजन्यासस्य शिवालकेन्द्रे आयोजित आसीत् । सभायाः अध्यक्षपदमखिल-
भारतीयप्राच्यविद्यासम्मेलनस्य प्रधानसचिवैः डा० आर. एन. दाण्डेकरमहोदयै-
रलङ्कृतम् आसीत् । अन्ये च ये सभायामुपस्थिता आसन् तेषु काशिनरेशः
श्रीमहाराज डा० विभूतिनारायणसिंहमहोदयः (सर्वभारतीयकाशिराजन्यासस्याध्यक्षः)
डा. ए.एन. उपाध्येमहोदयः (अखिलभारतीयप्राच्यविद्यासमितेरध्यक्षः), श्रीमहाराज-
कुमारः डा० रघुवीरसिंहमहोदयः, श्री पं० गिरधारीलाल मेहतामहोदयः, श्री
रघुनाथसिंहमहोदयः (काशिराजन्यासस्य सदस्याः), डा० ए.डी. पुसालकरमहोदयः
(पूनायाः भण्डारकरप्राच्यशोधसंस्थानस्य क्यूरेटरमहोदयः), आचार्यश्रीहजारीप्रसाद-
द्विवेदिमहोदयः (काशीहिन्दूविश्वविद्यालयस्यरैक्टरमहोदयः), श्री पं० राजेश्वरशास्त्री
द्विविडः (वाराणसीस्थसाङ्गवेदविद्यालयाध्यक्षः), श्रीरायकृष्णदासमहोदयः
(कलाभवनसञ्चालकः, का. हि. वि. वि.) प्रो० राजारामशास्त्री
(उपकुलपतिः काशीविद्यापीठस्य) । अन्येऽपि वाराणसीनगरस्य विशिष्टमहानुभावाः,
श्री श्याममोहन अग्रवालः (वाराणसीनगरमहापालिकायाः महापौरः) श्री सत्येन्द्र-

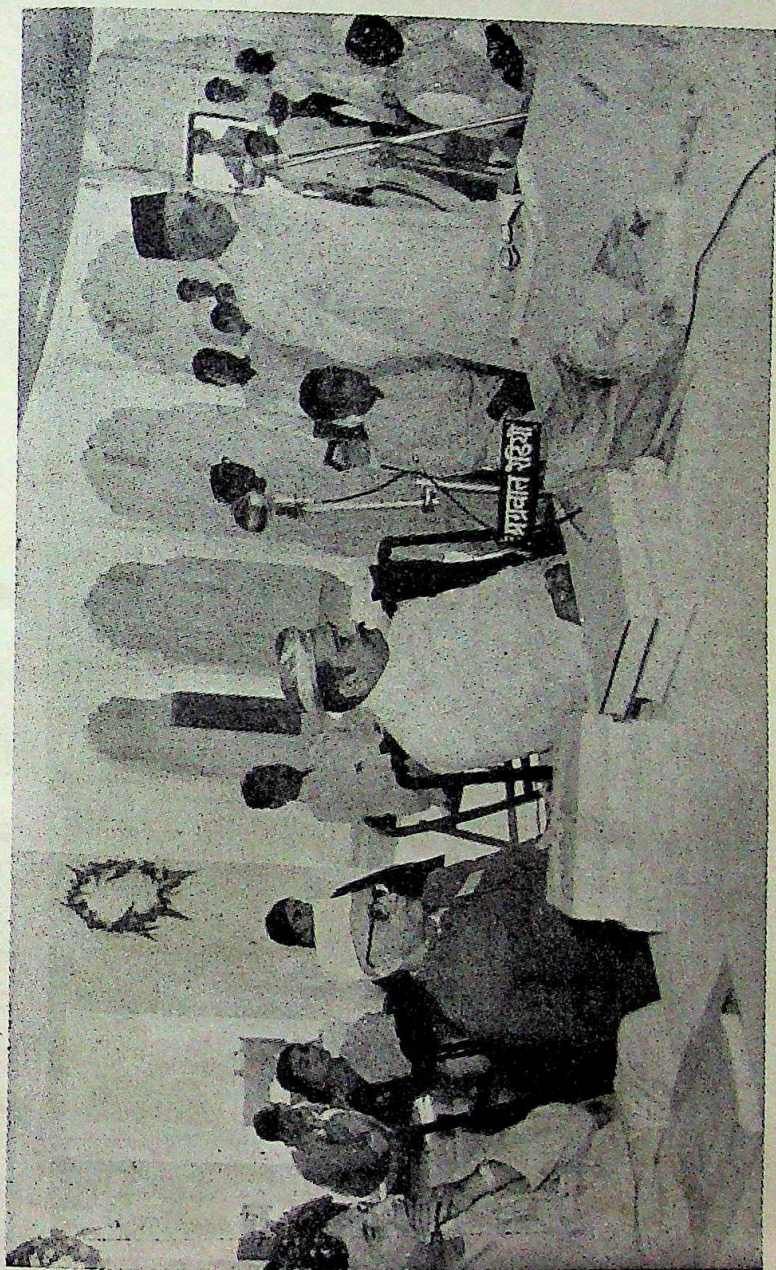
(Editor of the Hindi Daily 'Āj.) attended the function. A large number of the delegates to the Varanasi Session of the All-India Oriental Conference also were present. The function started with the singing of the ślokas of the *Vāmana stuti* from the Vāmana Purāṇa, after which Maharajkumar Dr. Rughubir Singh in his speech welcomed the president Dr. Dandekar and other learned guests.

Dr. Dandekar in his speech greatly appreciated the three published Volumes of the Vāmana Purāṇa and thanked the Kashiraj Trust for its Valuable undertaking. His Highness in his speech traced the circumstances which led to the undertaking of the Purāṇa work by the Kashiraj Trust some 14 years ago and referred to a meeting between himself and Dr. Dandekar at that time when he (Dr. Dandekar) had also advised for taking up the Purāṇa work by the Kashirāj Trust. His Highness also expressed his appreciation of the hard labour which the staff of the Purāṇa Department of the Kashiraj Trust had put in for bringing out these three Volumes in time. His Highness then presented the copies of these Volumes to Dr. Dandekar. Copies of the three Volumes were also presented to the Editor, Shri Ananda Swarup Gupta, and to Dr. Ganga Sagar Rai who was in-charge of the printing and the proof-reading. In the end Shri Giridharilal Mehta thanked His Highness for taking so much interest in the Purāṇas and for steering the work of the Vāmana Purāṇa to successful and timely conclusion. He also thanked Dr. R. N. Dandekar for presiding the function in spite of his being so busy in the work of the Conference. The audience was also thanked for their participation and co-operation.

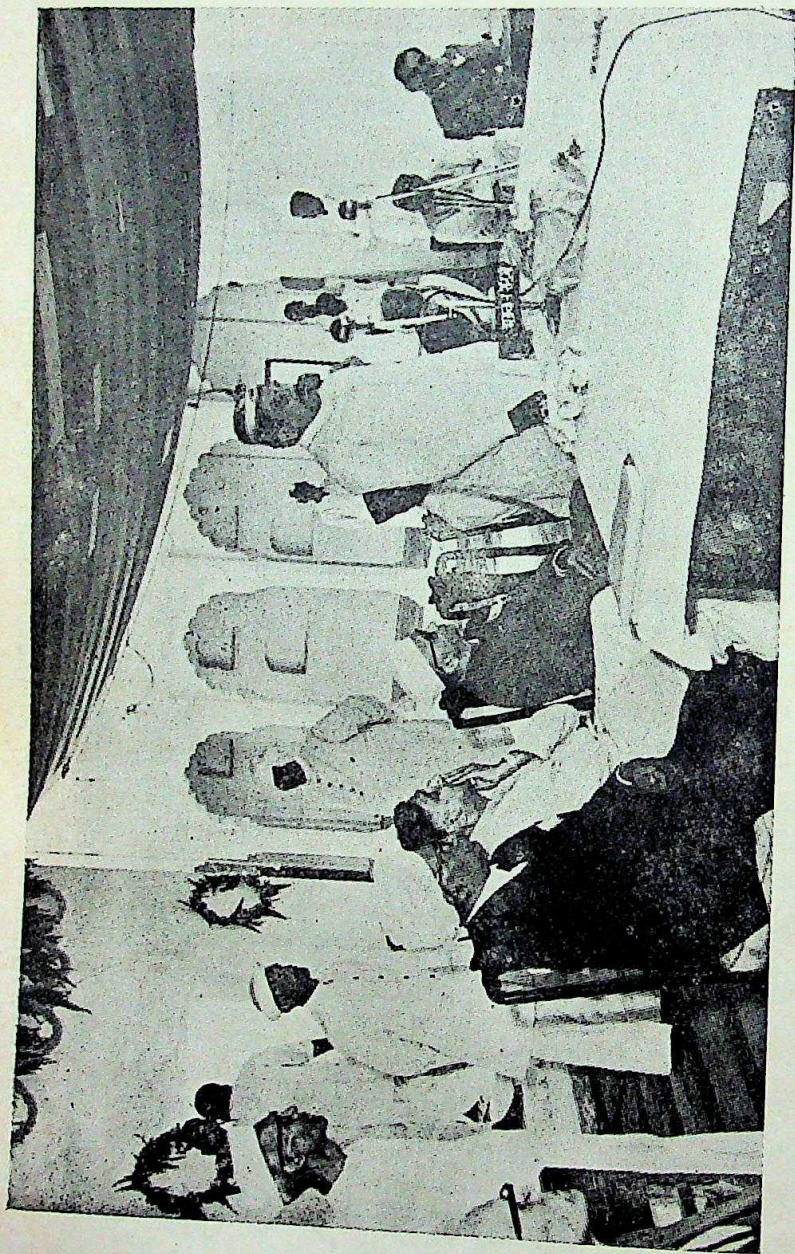
Resolution by the All-India Oriental Conference :

The All India Oriental Conference in its Varanasi Session has passed the following resolution on the publication of the Critical Edition of the Vāmana Purāṇa and the Translation Volumes by the All India Kashiraj Trust :

"The All India Oriental Conference, meeting in its twentyfourth Session at Varanasi, conveys to the Kashiraj Trust its felicitations on the recent publica-



Shri Giridharilal Mehta, Trustee, All-India Kashiraj Trust, thanking the guests.



H. H. Maharaja Dr. Vibhuti Narain Singh speaking at the function held in connection with the release of the Vāmana Purāṇa Volumes by Dr. R. N. Dandekar
(Sitting Third from Left).

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कुमार गुप्तः ('आज' दैनिकसमाचारपत्रस्य सम्पादकः) इत्यादयः उल्लेखनीयाः ।
तथा अखिलभारतीयप्राच्यविद्यासमितेः वाराणसी अधिवेशने आगताः बहवः
प्रतिनिधयोऽपि उपस्थिता आसन् । महोत्सवस्य समारम्भः वामनपुराणस्य वामनस्तुतेः
श्लोकानां सुमधुरोच्चारणेन अभूत् । तदनन्तरं डा० रघुवीरसिंहमहानुभावेन
स्वीयभाषणे अध्यक्षमहाशयानामन्येषामतिथिभूतानां विदुषां च स्वागतं कृतम् ।

डा० दाण्डेकरमहोदयैः स्वभाषणे वामनपुराणस्य प्रकाशितं भागत्रयं बहुशः
प्रशंसितम्, काशिराजन्यासस्योपयोगिने कार्याय धन्यवादाश्च व्याहृताः । तत्र
भवद्भिः काशिनरेशमहाभागैश्च स्वीये भाषणे चतुर्दशवर्षपूर्वं काशिराजन्यासद्वारा
पुराणकार्यस्यारम्भाय ये प्रेरकाः हेतवः आसन् तेषां विवरणं दत्तं, तथा च डा०
दाण्डेकरमहोदयेन सह तस्मिन् काले तस्या वार्ताया अपि विवरणं दत्तं यदा तेनापि
(दाण्डेकरमहोदयेनापि) न्यासद्वारा पुराणसम्बन्धिकार्यं कर्तुं समर्थितम् आसीत्, तत्र
भवद्भिः काशिनरेशैः न्यासस्य पुराणविभागस्थकार्यकर्तृभिः वामनपुराणस्य
भागत्रयस्य नियतसमये प्रकाशनार्थं कृतस्य कठिनपरिश्रमस्याप्याशंसा कृता । तत्र
भवद्भिः काशिनरेशैः भागत्रयं डा० दाण्डेकरमहोदयाय समर्पितम् । इदं भागत्रयं
सम्पादकाय श्रीआनन्दस्वरूपगुप्तमहोदयाय प्रकाशनप्रूपसंशोधनादिकर्मणां भारवाहिने
डा० गंगासागररायमहोदयाय च तत्रभवद्भिः महाराजैः समर्पितम् । समाप्तौ श्रीगिरिधारी-
लालमेहतामहोदयः तत्रभवते काशिनरेशाय : पुराणकार्ये रुचिप्रदर्शनाय तथा
वामनपुराणस्य समये प्रकाशनार्थं प्रेरणायै धन्यवादान् दत्तवान् । डा० दाण्डेकर-
महोदयायापि तेन अधिवेशनकर्मणि व्यस्तोऽपि भूत्वा उत्सवस्याध्यक्षता स्वीकृतेति
हेतोः धन्यवादाः प्रदत्ताः ।

अखिलभारतीयप्राच्यविद्यासमित्या पारितः प्रस्तावः

वामनपुराणस्य पाठसमीक्षात्मकसंस्करणस्य तस्यानुवादयोश्च प्रकाशनमधिकृत्य
प्रकाशनोपरि अखिलभारतीयप्राच्यविद्या समित्याः स्वीये वाराणसी-सम्मेलने
अधोनिर्दिष्टः प्रस्तावः पारितः —

वाराणस्यां प्रवर्तितं अखिलभारतीयप्राच्यविद्यासम्मेलनस्य चतुर्विंशति-
तममधिवेशनं काशिराजन्यासेन प्रकाशितस्य वामनपुराणस्य समीक्षितसंस्करणस्य

tion of the *Critical Edition of the Vāman Purāṇa*. The Conference wishes to record its high appreciation for the competent manner in which the Editor, Shri Anand Swarup Gupta, has tackled the various text-critical problems which his work involved. Further it notes with satisfaction that the *Critical Edition of the Vāmana Purāṇa* is brought out with Hindi and English translation in separate Volumes. Al-together this *Edition* augurs well for the Critical Editions of other Purāṇas, which are under active preparation under the auspicious of the Trust.

The Conference is glad that the Government of India and Uttar Pradesh have been rendering financial help to the Trust for the important research project, and hope that the project will not have to languish for want of adequate funds."

The authorities of the Kashiraj Trust are grateful to the A. I. O. C. and specially to Dr. Dandekar for this encouraging and appreciative resolution, and hope that the Conference in future also will continue to co-operate in this useful Purāṇic undertaking of the Trust.

Kurma-Purāṇa-Work.

Now that the Vāmana Purāṇa work has been completed, we have taken up the work of the Kūrma-Purāṇa edition and translation. For the critical edition we have collated the following manuscripts of the Kūrma Purāṇa up till now :

1. No. 41 of 1881-1882 from the B. O. R. I., Poona. Devanāgarī Dated Saṁvat 1615 (A. D. 1558).
2. No. 5589 from the V. V. R. I. Hoshiarpur. Devanāgarī Dated Saṁvat 1679 (A. D. 1622).
3. E. 3346 from the India office, London, Devanāgarī.
4. PM. 2418, I & II (two volumes) from the Adyar Library, Madras. Devanāgarī.

अभिनन्दनं करोति । इदं सम्मेलनं वामनपुराणस्य संपादकाय श्रीआनन्दस्वरूप-
गुप्ताय अपि सुयोग्यरीत्या पाठ-समीक्षासम्बन्धिसमस्यानां समाधानार्थं भूरिशो
धन्यवादान् वितरति । अग्रे संतोषस्य विषयो यत् पाठ-समीक्षात्मकसंस्करणाति-
रिक्तं हिन्दी-आङ्गलभाषानुवादाभ्यां सह पृथक् ग्रन्थयोरपि प्रकाशनं जातम् ।
इदं संस्करणं न्यासान्तर्गतसम्पाद्यमानानाम् अन्यपुराणानां पाठसमीक्षासंस्करणानां
प्रकाशने प्रेरकं भविष्यति ।

सम्मेलनं प्रसन्नतामनुभवति यद् उत्तरप्रदेशीयशासनेन भारतशासनेन च
न्यासाय आर्थिकसाहाय्यं प्रदीयते आशास्ते च अर्थकृच्छ्रेण हेतुना कार्यं कदापि
नावरुद्धो भविष्यतीति ।

काशिराजन्यासस्याधिकारिणः अखिलभारतीयप्राच्यविद्यासम्मेलनं विशेषतः
डा० दाण्डेकरमहोदयं प्रति अस्य उत्साहवर्धकस्य प्रशंसात्मकस्य च प्रस्तावस्य
पारणाय धन्यवादं ददति, आशास्ते च यद् भविष्ये अपि सम्मेलनं न्यासस्यास्मिन्
उपयोगि पुराणकर्मणि सहयोगं दास्यतीति ।

कूर्मपुराणकार्यम्

सम्प्रति वामनपुराणकार्याणां समाप्तौ कूर्मपुराणस्य सम्पादनमनुवादकार्यं च
समारब्धम् । अद्यावधि कूर्मपुराणस्याधो निर्दिष्टा हस्तलेखाः संवादिताः —

१. सं. ४१ ऑफ १८८१-१८८२ । पुण्यपत्तनस्थभण्डारकर-
प्राच्यविद्याशोधसंस्थानतः देवनागरीहस्तलेखः । कालः संवत् १६१५
(१५५८ ई०)

२. सं. ५५८९ । होशियारपुरस्थात् विश्वेश्वरानन्दवैदिकशोध
संस्थानात् देवनागरीलेखः । कालः संवत् १६७९ (ई० १६२२) ।

३. ई. ३३४६ । लण्डननगरस्थ-इण्डिया-आफिस इत्यतः देवनागरी-
हस्तलेखः ।

४. अड्यार लाइब्रेरी मद्रासतः पी-एम. २४१८ (भागद्वयात्मकम्)
देवनागरीहस्तलेखः ।

The Following manuscripts are being collated :

1. No. 2845 (Microfilm copy) from the Dacca Universitys Bengali script.
2. No. 398 from the Asiatic society, Calcutta, Bengali Script.
3. A Palm-leaf MS. from the Sringeri Math, Mysore (South India). Nandī Nāgarī script.
4. A Palm-leaf Granth MS. Purchased from Madras.

We have also the following MSS of the Kūrma Purāṇa with us, which have not yet been collated :—

1. MS. No. 3390 (Microfilm) from the Dacca University, Bengali script. We are preparing here a photo-stat copy from this microfilm.
2. A photo-stat copy of the MS. No. 1039 of the Harvard University Library. Devanāgarī.
3. MS. No. E. 3345 from the India Office, London, Devanāgarī. Dated Samvat 1856 (A. 1799).

The lists of the geographical and personal Names from the Kūrma Purāṇa are also being prepared.

'Purāṇa' Bulletin

Index to the articles published in the last five Volumes (VI-X) is also being published as the supplement of Vol. X. 2. The articles and the topics of these Volumes have been arranged on the model of the Index to the first five Volumes (I-V) which was published as the supplement to Vol. V. 2. It also includes the author-Index arranged alphabetically.

We intend to publish the next July issue (Vol. XI, No. 2) as the 'Vāmana-Purāṇa Number'. It will mostly contain the studies on the Vāmana-Purāṇa and the Vāmana Avatāra. The critical notes on the constituted text of the Vāmana-Purāṇa will also be published in this July issue. Thus this issue will be a kind of supplement to the already published critical edition of the Vāmana-Purāṇa.

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अधोनिर्दिष्टानां चतुर्णां हस्तलेखानां पाठसंवादः क्रियमाणो वर्तते—

१. ढाकाविश्वविद्यालयस्य २८४५ संख्याकः बंगलिपिहस्तलेखः
(माइक्रोफिल्मप्रतिः) ।

२. एशियाटिक सोसाइटी, कलकत्ता, इत्यस्य संख्या ३९८, बंगलिपि-
हस्तलेखः ।

३. शृङ्गेरीमठ, मैसूरतः ताडपत्रहस्तलेखः ; नन्दिनागरीलिपिः ।

४. मद्रासनगरात् कीतः ग्रन्थलिप्यां ताडपत्रहस्तलेखः ।

अधोनिर्दिष्टा अद्यावधि असंवादिताः हस्तलेखाः अपि वर्तन्तेऽत्र ।

१. ढाकाविश्वविद्यालयतः प्राप्तः ३३९० संख्याकः बंगलिपि हस्तलेखः
(माइक्रोफिल्मप्रतिः) । वयमस्य हस्तलेखस्य अत्र फोटोस्टैट प्रति कर्तुं प्रयत्नामहे ।

२. हारवर्ड यूनिवर्सिटी पुस्तकालयतः प्राप्तः १०३९ संख्याकः हस्त-
लेखः । फोटोस्टैटप्रतिः । देवनागरीलिपिः ।

३. इण्डिया आफिस-लण्डनतः प्राप्तः ई० ३३४५ संख्याकः देवनागरी-
हस्तलेखः । तिथ्यङ्कितः संवत् १८५६ (ई० १७९९) ।

४. अड्यार लाइब्रेरी मद्रासतः प्राप्तः उडिया लिप्यां ७५।३९
संख्याकः हस्तलेखः ।

कूर्मपुराणस्य पाठसंवादातिरिक्तं भौगोलिकस्थानसूची, व्यक्तिनामसूची,
पशुपक्ष्यादिसूची चापि निर्मायन्ते ।

‘पुराणम्’ पत्रिका

गतपञ्चवर्षेषु प्रकाशितानां लेखानां सूची अपि दशमभागस्य द्वितीयाङ्कस्य
परिशिष्टरूपेण प्रकाश्यमाना वर्तते । एषा सूची पञ्चमभागस्य द्वितीयाङ्कस्य परिशिष्ट-
रूपेण प्रकाशितायाः सूच्याः सरणिमनुसरति । अस्यामक्षरक्रमेण संकलिता
लेखकसूची अपि वर्तते ।

आगामि-जुलाई अङ्कः (XI . 2) वयं वामनपुराणाङ्करूपेण प्रकाशयितु-
मिच्छामः । अस्मिन्नङ्के विशेषतः वामनपुराणसम्बन्धिनः वामनावतारसम्बन्धिनश्च
लेखाः वामनपुराणपाठसम्बन्धिन्यः समीक्षात्मकटिप्पण्योऽपि प्रकाशिताः भवेयुः ।
इत्थमिदमङ्कं वामनपुराणस्य पाठसमीक्षात्मकसंस्करणस्य परिशिष्टं भविष्यति ।

Help given by the Purāṇa Deptt. to Research Scholars

Research scholars occasionally seek help from the Purāṇa Department of the Kashiraj Trust for supplying them necessary data and bibliography for their Purāṇic dissertations. The following research scholars may be noted in this connection :—

- (1) Śrīmatī Usha Satyavrata, M. A., Ph. D., Lecturer in Sanskrit, Delhi University, who had been working on the Matsya-Purāṇa for her D. Litt. Degree, changed her subject as the study of the Vāmana Purāṇa, when the critical edition of the Vāmana Purāṇa was brought out by the Kashiraj Trust. She is a U. G. C. Senior Research fellow. She came to our Purāṇa Department in last September and worked on a Kashmirian MS. (कारा. of our Critical Apparatus) of the Vāmana Purāṇa under the guidance of Shri Anand Swarup Gupta for more than a week.
- (2) Shri J. L. Sharma of the Birla Public School, Pilani (Rajasthan), who is carrying on his research on Srīmad-bhāgavata under the supervision of Dr. S. K. Gupta, Reader of the Sanskrit Department, Rajasthan University, Jaipur, has requested Shri Anand Swarup Gupta, under the instructions of his supervisor, to supply him information about the books and matter worth-knowing. The required information has been supplied to him.
- (3) Shri Cornella Church, Bethesda, Maryland, U. S. A., wrote to Dr. V. Raghavan, Prof. of Sanskrit, Madras University, for suggestions on bibliographic material for a dissertation on the subject of the story of the Yugas, or four Cosmic Ages, as found in the Purāṇas. Dr. Raghavan has forwarded this letter to the Purāṇa Department here for sending the required suggestions, which have been directly sent to the above-mentioned scholar in U. S. A. from the Purāṇa Department.
- (4) Shri Mātā Prasad Tripathi, Research scholar, Gorakhpur University, working on the historical aspect of the Śākta-cult has requested in his letter of 22. 11. 68 to supply him the reprint of Shri Anand Swarup Gupta's

शोधच्छात्रेभ्यः पुराणविभागद्वारा कृतं साहाय्यम्

समये समये शोधच्छात्राः पुराणविषयकशोधग्रन्थलेखनाय काशिराजन्यासस्य पुराणविभागात् ग्रन्थसूची, तथादिविषये प्रश्नान् पृच्छन्ति विवरणं च याचन्ते । अस्मिन्संदर्भे अधोनिर्दिष्टाः छात्रा उल्लेखार्हाः—

(१) श्रीमती उषा सत्यव्रत, एम. ए. पी-एच. डी., दिल्ली विश्वविद्यालयस्य संस्कृतविभागे अध्यापिका । एषा महानुभावा मत्स्यपुराणमधिकृत्य शोधकार्यं कुर्वती आसीत् । किन्तु न्यासद्वारा वामनपुराणस्य पाठसमीक्षात्मकसंस्करणस्य प्रकाशनानन्तरं सा पूर्व-विषयं त्यक्त्वा वामनपुराणस्य विषयं स्वीकृतवती । सा विश्वविद्यालय-अनुदान-आयोगस्य वरिष्ठा शोधछात्राऽस्ति । गतसितम्बरमासे सा पुराणविभागे आगता आसीत् सप्ताहं यावत् श्रीआनन्दस्वरूपगुप्तस्य निर्देशने काश्मीरीहस्तलेख (पाठसमीक्षितसंस्करणस्य 'कारा' हस्तलेख) विषये कार्यं कृतवती ।

(२) विरलापब्लिकस्कूल पिलानी, इत्यत्रस्थः श्री जे. एल. शर्मा-महोदयः राजस्थानविश्वविद्यालयस्य संस्कृताध्यापकस्य डा० एस. के. गुप्त-महोदयस्य निर्देशने श्रीमद्भागवतविषयमधिकृत्य कार्यं करोति । सः उपयोगि-ग्रन्थानां विवरणार्थं याचितवान् । आवश्यकी सामग्री तस्मै प्रेषिता ।

(३) वेथेस्टा, मेरीलैण्ड, यू. एस. ए. इत्यस्थः श्रीकान्तिचर्च महोदयः मद्रासविश्वविद्यालयस्य संस्कृतविभागाध्यक्षं डा० राघवन् महोदयं पौराणिकयुगव्यवस्थाविषयकस्य शोधग्रन्थनिमित्तं ग्रन्थसूचीप्रदानाय प्रार्थितवान् । डा० राघवन् महोदयः तस्य पत्रं पुराणविभागे प्रेषितवान्, अमेरिका देशवास्तव्याय तस्मै विवरणं प्रेषितम् ।

(४) गोरखपुर विश्वविद्यालये श्रीमाताप्रसादत्रिपाठिनामकः शोधछात्रः शाक्तसम्प्रदायस्य ऐतिहासिकपक्षविषये शोधं करोति । सः स्वीये २२.११.६८

article on 'Conception of Sarasvatī in the Purāṇas' published in 'Purāṇa' Vol. IV, Part I (January, 1962) for the purpose.

Purāṇa Pāṭha and Pravacana

During the last week of the bright half of the month of Kārtika, from Oct. 30 to Nov. 5 the complete text of the Garuḍa Purāṇa was recited in the morning and the *Pravacana* on it was given in the evening by Pt. Visvanath Shastri Datar of the Sāṅga Veda Vidyālaya, Varanasi, in the Padmanabha temple of Ramnagar.

Purāṇa-Goṣṭhī

A *Purāṇa-Goṣṭhī* is arranged every year on the occasion of the Vyāsa Pūrṇimā. On the occasion of the last Vyāsa Pūrṇimā the *Purāṇa-Goṣṭhī* was arranged at the Shivala centre of the Trust, in the morning of the 9th July, 1968. It was presided by His Highness Maharaja Dr. Vibhuti Narain Singh, and was attended by a number of Professors and Scholars of the Varanaseya Sanskrit University and the Banaras Hindu University and also by some local Sanskrit Pandits of Varanasi. After the *Maṅgalā-carana* a report of the work of the Purāṇa Department for the year (i. e. since the last Purāṇa-goṣṭhī in July, 1967) was read and discussed. The Volume of the critical Edition of the Vāmana Purāṇa was, then, placed before the scholars present and they approved and appreciated it. A short discussion on the translation of the Vāmana Purāṇa, which was then in the Press, also followed. Dr. S. Bhattacharya, Head of the Sanskrit Department of the B. H. U., and Pt. Hariram Shukla, Professor of the Varanaseya Sanskrit University, took keen interest in the discussion. After the Goṣṭhī the Prasāda was distributed.

Veda-Pārāyaṇa

In order to popularise the Vedic recitation H. H. Maharaja Dr. Vibhuti Narain Singh Ji organised the Pārāyaṇa (i.e. recitation of the complete text) of the Veda. The Pārāyaṇa of the *Kāṇva Śākhā* of the Śukla-Yajurveda by memory was done during the bright half of the last month of Āśāḍha by Pt. Ramchandra

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दिनाङ्किते पत्रे श्रीआनन्दस्वरूपगुप्तस्य Conception of Sarasvati नामकस्य लेखस्य (VI.1) प्रति याचितवान् । तस्मै मुद्रणप्रतिः प्रेषिता ।

पुराणपाठः प्रवचनं च

कार्तिकमासस्य शुक्लपक्षस्यान्तिमे सप्ताहे (अक्टूबर ३०—नवम्बर ५) गरुडपुराणस्य पूर्णः पाठः पञ्चनाभ मन्दिरे जातः । अस्योपरि साङ्गवेदविद्यालयीयैः श्रीविश्वनाथशास्त्रिदातारमहोदयैः प्रवचनं कृतम् ।

पुराणगोष्ठी

प्रतिवर्षं व्यासपूर्णिमावसरे पुराणगोष्ठी आयोजिता भवति । गतव्यासपूर्णिमावसरे ९ जुलाई १९६८ दिनाङ्के प्रातः काले न्यासस्य शिवालाकेन्द्रे पुराणगोष्ठी आयोजिता आसीत् । अस्याः गोष्ठ्या अध्यक्षता तत्रभवद्भिः काशिनरेशैः डा० विभूतिनारायणसिंहमहोदयैः कृता । अस्यां गोष्ठ्यां वाराणसेयसंस्कृतविश्वविद्यालयस्य तथा हिन्दुविश्वविद्यालयस्य बहवः अध्यापकाः केचिद् स्थानीयाः विद्वांसश्च उपस्थिता आसन् । मङ्गलाचरणानन्तरं पुराणविभागस्य वार्षिकं कार्यविवरणं (गतपुराणगोष्ठीतः आरभ्य वर्तमानपुराणगोष्ठीं यावत्) पठितं विचारितं च । तदनन्तरं वामनपुराणस्य प्रकाशितं पाठसमीक्षात्मकं संस्करणं विदुषां पुरतः प्रस्तुतं तैः विवेचितं प्रशंसितं च । वामनपुराणस्यानुवादविषयेऽपि विमर्शो जातः यस्मिन् हिन्दुविश्वविद्यालयीयः डा० सिद्धेश्वरभट्टाचार्यः, संस्कृतविश्वविद्यालयीयः श्रीहरिरामशुक्लश्च विशेषरुचिं दर्शितवन्तौ ।

वेदपारायणम्

वेदपाठस्य प्रचारार्थं तत्रभवन्तः काशिनरेशः डा० विभूतिनारायणसिंहमहोदयाः वेदानां पारायणस्यायोजनं कुर्वन्ति । स्मृत्याधारेण शुक्लयजुर्वेदस्य काण्वशाखायाः पारायणं गताषाढमासस्य शुक्लपक्षे पं. रामचन्द्रराजहंसमहोदयेन

Rajahm̐sa from 26 June to 10 July, 1968. On the successful conclusion of the Pārāyana the reciter was awarded a certificate of merit and the usual dakṣiṇā by His Highness.

Vedic Yajñas—Paurṇamāsa and Darśa

The ancient institution of the *Śrauta-Yajñas* which had played so prominent a part in the life of our ancient forefathers, has now almost fallen into oblivion, but it deserves to be revived and preserved, as it is the most important and the oldest institution of the ancient culture of India. Maharaja Dr. Vibhuti Narain Singh, who is a sincere devotee of the Vedic culture, deserves our congratulations for patronising the performance of the two important Śrauta-Yajñas, viz. the *Paurṇamāsa* and the *Darśa*. The *Paurṇamāsa* Yāga was performed in the morning of 10th December and the *Darśa-īṣṭi* was performed on the 19th and 20 Dec. in the morning (i. e. on the *Amāvasya* and *pratipadā* of the month of *Pauṣa*) in the Ramnagar Fort.

Both the *Yāgas* were performed strictly according to the Vedic sacrificial rules prescribed by the *Lāṭyāyana* and the *Kātyāyan Śrauta Sūtras*. The *Yajña-vedi* and the five kuṇḍas for the five fires (*Āhavanīya*, *Gārhapatya*, *Dakṣiṇāgni*, *Sabhya*, and the *Āvasathya*) were prepared with accurate measurement as prescribed in the *Sulba-sūtras*. A chart showing the exact position of the *vedi* and the five *Agnis* together with the detailed procedure containing 86 items was cyclostyled and the copies were supplied to the scholars present.

The following acted as the *yajamāna* and the priests of both these yāgas :—

Yajamāna	—	Shri Diksita R̥ṣisankar Tripathi Somayājīn with his wife.
Hotṛ	—	Pt. Visvanath Deva Ghanapāthī.
Adhvaryu	—	Pt. Sivaram Tripathi.
Agnīdh	—	Pt. Dinakar Phadake.
Sadasya	—	Pt. Balakrshna Bhaṭṭa Vājapeyin.
Brahmā	—	Pt. Harirama Trivedi

२६ जूनतः १० जुलाई १९६८ यावत् कृतम् । पारायणसमाप्तौ पाठकर्त्रे प्रशंसापत्रं, दक्षिणा च तत्रभवद्भिः काशिनरेशैः प्रदत्ता ।

वैदिक यज्ञः—पौर्णमासो दर्शश्च

श्रौतयज्ञानां प्राचीना परिपाटी या प्राचीनकाले अस्माकं पूर्वजानां जीवने प्रभावशालिनी आसीत् सा सम्प्रति लुप्तप्राया जाता । किन्तु अस्याः पुनरुज्जीवनावश्यकम् । यतस्त्वेषा प्राचीना महत्त्वपूर्णा संस्थासीत् । वैदिकसंस्कृतेः पोषकाः समर्थकाश्च काशिनरेशाः डा० विभूतिनारायणसिंहमहोदयाः धन्यवादाहार्ताः यैः द्वौ महत्त्वपूर्णौ श्रौतयज्ञौ-पौर्णमासदर्शौ गतदिसम्बरमासे कारितौ । पौर्णमासेष्टिः दिसम्बरमासस्य १० दिनाङ्कस्य प्रातःकाले कृता । दर्शेष्टिश्चदि १९, २० दिनाङ्कयोः (अमावस्या तिथ्यां प्रदिपदि च) सम्पन्ना ।

उभौ यज्ञौ पूर्णरूपेण सावधानतया च लाट्यायन-कात्यायनश्रौतसूत्राभ्यां विहितया पद्धत्या एव सम्पन्नौ । शुक्लसूत्रविहितमापानुसारतः वेदिः, पञ्च (आहवनीय-गार्हपत्य-दक्षिण-सम्य-आवसथ्य) आग्नीनां कुण्डानि च निर्मितानि आसन् । वेद्यः पञ्चाग्निनां च स्थानसूचकचित्रेण सह षडशीति विषयसंवलितस्य विवरणस्य साइक्लोस्टाइलड प्रतिः ब्रह्मचारिभ्यः दर्शकेभ्यश्च प्रदत्ता आसीत् ।

उभयोर्यज्ञयोः अधोनिर्दिष्टाः सज्जनाः यजमानः पुरोहिताश्चासन् ।

यजमानः—सपत्नीकः सोमयाजी श्रीदीक्षितऋषिशंकरत्रिपाठी । होता-पण्डितविश्वनाथदेवः घनपाठी । अध्वर्युः—पण्डितशिवरामत्रिपाठी । आग्नीधः—पण्डितदिनकरफड़के । सदस्यः—पण्डितबालकृष्णभट्टवाजपेयी । ब्रह्मा-पण्डितहरिरामत्रिवेदी ।

After some preliminary rites the sacrificial fire was produced by means of the friction of the two *araṇis* (two pieces of the wood of a *śamī* tree) and with the chanting of the Vedic mantras. On the occasion of the *Darśa-Yāga* six cows were milked in the evening of the 19th Dec. (*Amāvasyā*) and again in the early morning of the next day (*pratipadā*) according to the Śrauta-rites. Both the Yāgas were performed under the supervision of Pt. Rajeshvar Sastri Dravida. His Highness Maharaja Dr. Vibhuti Narain Singh and the young Maharajakumar sat by the side of the *Āhavanīya* fire throughout the performance of the two *Yāgas*. The *Dakṣiṇā* was given to the *yajamāna* and the priests in kind (corn). At the conclusion of the *Darśa-Yāga* the *yajña-vibhūti* was distributed to the audience. It was really an inspiring and ennobling sight to watch these two sacrifices being performed according to the ancient Vedic injunctions. Even the minutest details were correctly performed with recitation of the Vedic formulas indicating the mode and the importance of their performance. The performance of these two *yāgas* also served as an education to the young *Brahmacārins* in the ancient Vedic *yajña-vidyā*. His Highness intends to perform occasionally these and the other Śrauta-yajñas not involving the animal-sacrifice, for preserving and propagating this important Vedic institution of the ancient Indian culture which is not merely of antiquarian interest but also of educational value to the present age.

Vasanta-Pūjā and Śāstrārtha

During the 9th birth day ceremony of the young Maharaj-Kumar, Sri Anant Narain Singh, which was celebrated from 25 to 27 November 1968, the *Vasanta-pūjā* (i.e. the ceremonial recitation of the Vedas by the boys under 14 years of age on a birthday ceremony) and a *Śāstrārtha* on the *Nyāya* was arranged by His Highness on the 27th November, in which the *Mahārājakumar* and the other *Brahmacārins* (students of the *Vidyā-mandir Pāṭhaśālā* of the Maharaja Banaras Vidyā-mandir Trust) took-part. Both the function were held under the supervision of Pt. Rajeshwar Shastri Dravid and Pandit Hari Ram Shukla of the Varanaseya Sanskrit University. After the two functions the prizes were given to the *Brahmacārins* and the *prasāda* was also distributed to the audience.

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प्रारम्भिककृत्यानन्तरं वैदिकमन्त्रोच्चारणैः सह अरणिमन्थनाद् अग्निजननं कृतम् । दर्शयागावसरे १९ दिसम्बर दिनाङ्कस्य सायंकाले तथा २० दिसम्बर-दिनाङ्कस्य प्रातःकाले श्रौतक्रियानुसारं षण्णां गवां दोहनं कृतम् । उभौ यज्ञौ श्रीराजेश्वरशास्त्रिद्रविडमहोदयस्य निर्देशने कृतौ । यज्ञावसरे तत्रभवान् काशिनरेशः डा० विभूतिनारायणसिंहमहोदयः महाराजकुमारश्च आहवनीयाग्नेः पार्श्वे उपस्थितौ आस्ताम् । यज्ञसमाप्तौ यजमानेभ्यः पुरोहितेभ्यश्च अन्नस्य दक्षिणा दत्ता । दर्शयागस्य समाप्त्यवसरे दर्शकेभ्यः यज्ञविभूतिः वितरिता । वस्तुतः प्राचीनवैदिकरीत्या क्रियमाणानां यागानां दर्शनं दर्शकेभ्यो आनन्दकरं चमत्कृतिकरं चासीत् । अतीवसूक्ष्माऽपि क्रिया वैदिकरीत्या मन्त्रोच्चारणैः कृता आसीत् । अयं यागः ब्रह्मचारिशिशुभ्यः प्राचीनयज्ञविद्यायाः शिक्षणरूप आसीत् । तत्र भवान् काशिनरेशः पशुहिंसाविहीनान् प्राचीनान् वैदिकयज्ञान् समये-समये कर्तुकामो वर्तते येन तेषां प्रचारो भवेत् ।

वसन्तपूजा शास्त्रार्थं च

महाराजकुमारस्य श्रीअनन्तनारायणसिंहस्य नवम्बर २५-२७ दिनाङ्केषु सम्पन्ने नवमजन्मदिवसोत्सवावसरे वसन्तपूजा (अर्थात् जन्मदिने ऊनचतुर्दशवर्षीयैः बालकैः वेदपाठः) तथा न्यायविषये शास्त्रार्थं च २७ नवम्बर दिनाङ्के तत्र भवद्भिः काशिनरेशैरायोजिते आस्ताम् । अस्मिन् कार्ये महाराजकुमारः तथा महाराजबनारसविद्यामन्दिरन्यासेन प्रचालितायाः विद्यामन्दिरपाठशालाया अन्ये ब्रह्मचारिणश्च संलग्ना आसन् । उभे कार्ये पं० राजेश्वरशास्त्रिद्रविड महोदयस्य तथा पं. हरिरामशुक्लमहोदयस्य निर्देशने सम्पन्ने जाते । उत्सवसमाप्तौ ब्रह्मचारिभ्यः पुरस्कारं श्रोतृभ्यः प्रसादं च वितरितम् ।

Varanasi Session of A. I. O. C.

The twenty-fourth session of the All-India Oriental Conference was held at Varanasi in the Varanaseya Sanskrit University on Oct. 12-14, 1968. His Highness Maharaja, Dr. Vibhuti Narain Singh was the chairman of the reception committee. In his address at the Plenary Session of the Conference the President, Acharya Visvabandhu (who could not attend the Session in person and so his address was read by Prof. Jagannath Agrawala) referred to the Purāṇa work of the All India Kashiraj Trust in an appreciative tone. In its concluding session the conference passed a resolution on the publication of the Critical Edition and the two translation Volumes of the Vāmana Purāṇa, which has already been noted above.

The Chairman of the All-India Kashiraj Trust, Maharaja Dr. Vibhuti Narain Singh, gave a tea-party to the delegates of the Conference in the evening of the 12th October on the lawn of the Sanskrit University. Dr. Aditya Nath Jha, Lieutenant Governor of Delhi, who inaugurated the session, was presented by H. H. a copy of the Critical Edition of the Vāmana Purāṇa on this occasion.

Shri Ananda Swarup Gupta and Dr. Ganga Sagar Rai read their papers on 'Textual Problems of the Vāmana Purāṇa', and the 'Evolution of the Vāmana-Legend' respectively in the classical section of the Conference. On the advice of Dr. R. N. Dandekar the classical section also passed an appreciative resolution on the publication of the three Volumes of the Vāmana Purāṇa by the Kashiraj Trust.

On behalf of the Purāṇa Department of the Kashiraj Trust Shri Anand Swarup Gupta placed the following resolution in the Council of the Conference on the 13th October, which was seconded by Dr. P. N. Pushp, Director of Archives and Libraries, Kashmir, and was passed unanimously :—

"Indian Institutions and Manuscript-Libraries are requested to give to the Public Institutions which are well established and recognised by the Government of India, facilities to directly

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अखिलभारतीयप्राच्यविद्या सम्मेलनस्य वाराणसी-अधिवेशनम्

अखिलभारतीयप्राच्यविद्यासम्मेलनस्य चतुर्विंशतितमम् अधिवेशनं वाराणसेय-संस्कृत-विश्वविद्यालये १९६८ ख्रिष्टीयाब्दस्य अक्टूबर १२-१४ दिनाङ्केषु सम्पन्नम् । तत्र भवन्तः काशिनरेशः डा० विभूतिनारायणसिंहमहोदयाः स्वागतसमितेः अध्यक्ष आसन् । सम्मेलनस्य प्रारम्भिकाधिवेशने अध्यक्षः डा० विश्वबन्धुः (यस्यानुपस्थितौ श्रीजगन्नाथ अग्रवालः तस्य भाषणमपठत्) स्वीये भाषणे काशिराजन्यासीयपुराणकार्यस्य प्रशंसापूर्वकमुल्लेखमकरोत् । अधिवेशनस्य समाप्त्यवसरे सम्मेलनं वामनपुराणस्य पाठसमीक्षितसंस्करणस्य अनुवाद-संस्करण-योश्च विषये प्रस्तावं पारितवान् यस्य निर्देशः प्राक्कृतो वर्तते ।

१२ अक्टूबर दिनाङ्कस्य सायंकाले संस्कृतविश्वविद्यालयस्य प्राङ्गणे सर्व-भारतीय काशिराजन्यासस्याध्यक्षैस्तत्रभवद्भिः काशिनरेशैः डा० विभूतिनारायणसिंह-महोदयैः सम्मेलनस्य प्रतिनिधिभ्यः उपाहारो दत्तः । तत्रभवद्भिः काशिनरेशैः सम्मेलनस्योद्घाटनकर्तृणे दिल्लीप्रदेशस्योपराज्यपालाय डा० आदित्यनाथझा-महोदयाय वामनपुराणस्यैका प्रतिः समर्पिता ।

सम्मेलनस्य 'क्लासिकल वर्गे श्रीआनन्दस्वरूपगुप्तः Textual Problems of the Vāmana Purāṇa विषयमधिकृत्य डा० गंगासागररायश्च Evolution of the Vāmana Legend विषयमधिकृत्य निबन्धम-पठत् । डा० दाण्डेकरमहोदयस्य निर्देशतः सम्मेलनस्य 'क्लासिकल वर्गोऽपि' न्यासेन वामनपुराणस्य प्रकाशनविषये एकं प्रशंसापरकं प्रस्तावं पारितवान् ।

काशिराजन्यासस्य पुराणविभागतः श्रीआनन्दस्वरूपगुप्तमहोदयेन सम्मेलनस्य कार्यसमितौ अधोनिर्दिष्टः प्रस्तावो प्रस्तावितः । एष प्रस्तावः कश्मीर-पुरातत्त्वस्य-पुस्तकालयानां च निर्देशकेन डा० पी. एन. पुष्पमहोदयेन समर्थितः सर्वसम्मत्या पारितश्च—

“भारतीयसंस्था हस्तलेखपुस्तकालयाश्च इदं प्रार्थयन्ते यत्ते भारत-राज्येन स्वीकृतेभ्यः तथा प्रतिष्ठेभ्यः सर्वजनीनसंस्थाभ्यश्च उचितं बन्धपत्रं प्राप्य

borrow manuscripts from them, except the rare ones, on furnishing adequate security and on duly executing the indemnity bond. In case of rare manuscripts microfilms or photo-stat copies as desired by the borrowers, be supplied to them at their cost. If the lending institutions or libraries do not possess necessary facilities for making microfilm and photo-stat copies, they should have it done by the National Archives or such allied Government Institutions at the cost of the borrower”.

Two Sanskrit Dramas Staged

Staging of Sanskrit dramas is a very good means of making the Sanskrit language popular among the masses besides giving them a healthy entertainment. It also displays the salient features of the Indian culture. With this point in view His Highness Maharaja Dr. Vibhuti Narain Singh arranged through the Maharaja Banaras Vidya Mandir Trust the staging of the two Sanskrit dramas, Saint Tulasidāsa and Mīrābāi, composed by Śrīmatī Dr. Rāmā Rao of the Pracya Vāṇi Institution of Calcutta. The two dramas were successfully staged under the guidance of the authoress Śrīmatī Rao by her party on the 15th and 16th October respectively in the Ramnagar Fort. Besides Maharaja Dr. Vibhuti Narain Singh Ji, Pt. Rajeshwar Shastri Dravida and other local scholars and distinguished persons witnessed the two plays and appreciated them. A dinner was given to Śrīmatī Rao and her party on both the days.

Rāmālīlā

The famous Rāmālīlā organised every year at Ramnagar in Sept-Oct. by His Highness Maharaja Dr. Vibhuti Narain Singh Ji has a great religious and cultural importance and is visited by a large number of people. It lasts for a full month.

This year the Rāmālīlā was organised from Sept. 5 to Oct. 5. Apart from the huge congregation the following distinguished persons also visited the fair :—

1. Shri Balwant Garagī of the Punjāb University, the well-known authority on folk-theatre visited the Rāmālīlā and stayed here in the Nadesar House of His Highness. He is writing a book on the Ramnagar-Rāmālīlā.

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दुर्लभहस्तलेखान् विहायान्यान् हस्तलेखान् ददन्तु । दुर्लभहस्तलेखानां माइक्रोफिल्मप्रतिः फोटोस्टैट प्रतिः वा ग्रहीतॄणां व्ययेन निर्माय ददन्तु । यदि तेषां सकाशं माइक्रोफिल्मप्रतेः फोटो स्टैट प्रतेः वा साधनं न भवेत् तर्हि ते ग्रहीतॄणां व्ययेन 'राष्ट्रीय आर्किव' अथवा एतादृशया शासन-संस्थया निर्मापयित्वा ददन्तु ।

द्वयोः संस्कृतनाटकयोरभिनयः

संस्कृतनाटकानामभिनयः दर्शकाणां मनस्तोषातिरिक्तं संस्कृतभाषायाः प्रचारस्य साधनमप्यस्ति । अयं भारतीयसंस्कृतेः प्रमुखाङ्गस्यापि ख्यापकोऽस्ति । एतद् दृष्ट्या महाराजकाशिनरेशः महाराजबनारसविद्यामन्दिरन्यासद्वारा कलकत्ता-निवासिन्या डा० रमाचौधुरीमहोदयया तुलसीदास-मीराबाई विषयकयोः निर्मितयोः द्वयोः नाटकयोरभिनयस्य प्रबन्धं कारयामासुः । लेखिकायाः निर्देशने द्वयोर्नाटकयोरभिनयः १५, १६ अक्टूबर दिनाङ्कयोः रामनगरदुर्गे अभूत् । काशिनरेशः, पं० राजेश्वरशास्त्रिद्विडमहोदयाः, अन्ये विद्वांसः अधिकारिणश्च नाटकयोरभिनयं दृष्टवन्तः । नाटककर्तॄणां निर्देशिकायाश्च सम्माने उभयोर्दिनयोः सायं भोजनं दत्तम् ।

रामलीला

तत्र भवद्भिः काशिनरेशैः डा० विभूतिनारायणसिंहमहोदयैः रामनगरे प्रतिवर्षं सितम्बर-अक्टूबरमासे आयोजिता प्रसिद्धा रामलीला धार्मिक-सांस्कृतिकदृष्ट्या महत्त्वपूर्णा वर्तते । अस्मिन् वर्षे ५ सितम्बरदिनांकतः आरभ्य ५ अक्टूबरदिनाङ्कं यावत् रामलीला आयोजिता आसीत् । बृहज्जनसम्मर्द्दातिरिक्तमधोनिर्दिष्टा विशिष्टाः पुरुषा रामलीलादर्शनार्थमागता आसन्—

१. श्रीबलवन्तगारगीमहोदयः पञ्जाबविश्वविद्यालयस्य-लोकनृत्यविषये अधिकारी विद्वान् वर्तते । अयं महानुभावः काशिनरेशस्य नन्देश्वरभवने अतिथिरभवत् । अयं महानुभावः रामनगरस्य रामलीलाविषये ग्रन्थरचनां कर्तुमीहते ।

2. Mrs. Chester Bowles, wife of the U.S.A. Ambassador in India, Mr. Chester Bowles, came to see the Rāmalīlā with her friends from the Embassy and stayed at the Nadesar House.

3. The V.C. of the Varanaseya Sanskrit University, Dr. Gauri Nath Shastri, came to see the Rāmalīlā with his family and friends on the Bharata-mīlāpa day (Oct. 3).

4. The V.C. of the Calcutta University also visited the Rāmalīlā on the same day.

5. Brigadier Rizvi of the Lucknow Command visited the Rāmalīlā on the Bharata-mīlāpa day and was greatly impressed.

Ṣaṣṭyabda-Pūrti of Dr. V. Raghavan

The *Ṣaṣṭyabdapūrti* or the 61st birthday of Dr. V. Raghavan, Professor and Head of the Sanskrit Department of the Madras University and an eminent Sanskrit scholar of international fame, who is also a member of our Purāṇa-Committee, was celebrated in Madras with proper śāstric rites on the 21st and 22nd August, 1968. A public function was arranged on the 22nd August to felicitate Dr. Raghavan on this occasion. The function was presided by Dr. C. D. Deshmukh. Messages were received from various quarters of India and abroad. The All-India Kashiraj Trust also sent a message of felicitation in Sanskrit and Rs. 101/- as its contribution. We again congratulate him for completing his 60th year and pray God to grant him a long and happy life to serve the cause of Sanskrit learning.

Scholars who visited the Puvāṇa-Department

The following scholars visited our Purāṇa-Department during the period under review :—

1. Mahāmahopādhyāya Svāmi Gangesvaranand Ji, Veda-mandir, Ahmedabad.—16.10.68.
2. Dr. L. Sternbach, U.N., New York.—9.11.68,
3. Prof. Dr. Sūrya Kānta, Head of Sanskrit Department, Kurukṣetra University.—23.11.68.
4. Dr. B. N. Sharma, National Museum, New Delhi.—24.11.68.

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२. अमेरिकादेशस्य राजदूतस्य चेस्टर बाउल्स महोदयस्य धर्मपत्नी स्वमित्रैः सह रामलीलादर्शनार्थमागता काशिनरेशस्य नन्देश्वरभवने स्थिता चासीत् ।

३. वाराणसेयसंस्कृतविश्वविद्यालयस्योपकुलपतिः डा० गौरीनाथशास्त्रि-महोदयः परिवारसदस्यैः स्वमित्रैश्च सह भरतमिलापदिने (३ अक्टूबर-दिनाङ्के) रामलीलां दृष्टवान् ।

४. कलकत्ताविश्वविद्यालयस्य उपकुलपतिमहोदयोऽपि तस्मिन्नेव दिने रामलीलां दृष्टवान् ।

५. ब्रिगेडियर रिजवीमहोदयोऽपि भरतमिलापदिने रामलीलां दृष्ट्वा प्रभावितो जातः ।

डा० वे. राघवन् महोदयस्य षष्ठ्यब्दपूर्तिः

विश्वविश्रुतसंस्कृतविदुषः मद्राससंस्कृतविश्वविद्यालयस्य संस्कृतविभागाध्य-क्षस्य अस्मत् पुराणसमितिसदस्यस्य डा० वे० राघवन् महोदयस्य षष्ठ्यब्दपू-त्युत्सवः १९६८ ख्रिष्टाब्दस्यागस्तमासस्य २१, २२ दिनाङ्कयोः शास्त्रीयपद्धत्या सम्पन्नः । अस्मिन्नवसरे डा० राघवन्महोदयस्याभिनन्दनं कर्तुम् एकः सार्वजनिकः उत्सव आयोजित आसीत् । उत्सवस्याध्यक्षता डा० चिन्तामणिद्वारकानाथदेशमुख-महोदयेन कृता । देशविदेशेभ्यः शुभाशंसनसंदेशा आगता आसन् । अस्मिन्नवसरे काशिराजन्यासेनापि संस्कृतभाषायां शुभाशंसा १०१मुद्रा च प्रेषिता । वयं तस्य षष्ठिपूर्तौ तस्मै धन्यवादान् प्रेषयामः भगवन्तं याचामहे यत् तस्मै दीर्घं सुखमयं च आयुष्यं वितनोतु येनायं महाभागः संस्कृतसेवां कुर्यात् ।

पुराणविभागं द्रष्टुमागता विद्वांसः

अस्मिन् कार्यावधौ अधोनिर्दिष्टा विद्वांसः पुराणविभागे आगता आसन्—

१. महामहोपाध्यायः स्वामी गङ्गेश्वरानन्दः, अहमदाबादीयवेदमन्दिराध्यक्षः १६।१०।६८ दिनाङ्के ।

२. डा० लुडविक स्टर्नबाख महोदयः ९।११।६८ दिनाङ्के ।

३. कुरुक्षेत्रविश्वविद्यालयस्य संस्कृतविभागाध्यक्षः प्रो. डा० सूर्यकान्त-महोदयः २३।११।६८ दिनाङ्के ।

४. डा० बी० एन. शर्मा महोदयः, नेशनल म्यूजियम, दिल्ली । २४।११।६८ दिनाङ्के ।

Distinguished Guests of His Highness

The following dignitaries were the guests of His Highness Maharaja Dr. Vibhuti Narain Singh at his Nadesar House during their visit to Varanasi :

1. Shri Morarji Desai, Deputy Prime Minister of India. (6.7.68).
2. Shri Jagjivan Ram, Food Minister, Government of India. (21.7.68 and 29.9.68).
3. Justice Shashi Kant Varma of Allahabad High Court. (1.9.68).
4. Shri Satyendra Narain Sinha, Patna. (2.10.68).
5. Mrs. Chester Bowles, American Embassy, New Delhi.
6. Maharajkumar Dr. Raghubir Singh. (10.10.68)
7. Dr. R. K. Sharma, Ministry of Education, Govt. of India. (12.10.68)
8. Shri Raj Gopalan, Judicial Member Income-tax Tribunal, Patna. (24.11.68)
9. Smt. Sushila Nayar. (26.12.68)
10. Smt. Indira Gandhi, Prime Minister of India. (26.12.68)

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विशिष्टा अतिथयः

अधो निर्दिष्टाः सज्जनाः स्वीयकाशीयात्रायां तत्रभवतां डा. विभूतिनारायण-
सिंहमहोदयानां नन्देश्वरभवने अतिथयः आसन्—

१. भारतस्योपप्रधानमन्त्री श्रीमोरारजीदेसाईमहोदयः ६.७.६८ दिनाङ्के ।
२. भारतस्य खाद्यमन्त्री श्रीजगजीवनराममहोदयः २१.७.६८,
२९.९.६८ दिनाङ्कयोः ।
३. प्रयाग-उच्चन्यायालयस्य न्यायाधीशः श्रीशशिकान्तवर्मामहोदयः
१.९.६८ दिनाङ्के ।
४. पटनानगरवास्तव्यः श्रीसत्येन्द्रनारायणसिंहमहोदयः २.१०.६८
दिनाङ्के ।
५. भारतस्य अमेरिकी दूतावासतः श्रीमती चेस्टरबोल्समहोदया ।
६. महाराजकुमार डा. रघुवीरसिंहमहोदयः १०.१०.६८ दिनाङ्के ।
७. भारतस्य शिक्षामन्त्रालयाधिकारी डा. रामकरणशर्मामहोदयः
१२.१०.६८ दिनाङ्के ।
८. श्रीराजगोपालनमहोदयः ।
९. श्रीमती सुशीला नायरमहोदया २६.१२.६८ दिनाङ्के ।
१०. भारतदेशस्य प्रधानमन्त्री श्रीमती इन्दिरा गान्धीमहोदया
२६.१२.६८ दिनाङ्के ।

BOOKS RECEIVED

(With brief Note on their Contents)

Lost Sarasvatī. By Indras. Published by Sardar Patel University, Vallabh Vidyanagar, Gujarat (India). First Edition: Feb. 1968. Pp. xxiv + 285. Price Rs. 30.00, \$ 7.00.

[It presents a study of the new personality of early India as emerging from functional-historical integration of recent data on human ecology, archaeology, anthropology, linguistics and literature bearing on the Sarasvatī, the lost river of the Indian History, and the mechanics of the human process.]

The main headings are : I. Sarasvatī Basin and its strategy to history ; II. As Archaeology depicts, distorts and drops ; III. The human process in India. These are divided into several sub-headings. Several illustrations, maps, charts, appendices and an index are also added.]

La Grammaire de Pāṇini (Two Volumes). Edited by Louis Renou. Published by Ecole Française D'Extreme-Orient, Paris, 1966. Pp.: Vol. I—413, Vol. II—490.

[The work contains the Sanskrit text of the Sūtras of Pāṇini, French Translation, and extracts from commentaries. Vol. I—Adh. 1 to 4, Vol. II—Adh. 5 to 8. At the end of Vol. II (pp. 435-490) a complete Index of the Pāṇini Sūtras is given.]

Sāmavedārṣeya-Dīpa (सामवेदार्षेय दीप) of Bhaṭṭa Bhāskara Adhvārī, Edited and published by B. R. Sharma, M.A., Ph. D., Director, Kendriya Sanskrit Vidyapeetha, Tirupati, 1967. Kendriya Sanskrit Vidyapeetha Series-No. 7. Pp. xvii + 202. Price Rs. 13.50.

[It has been edited on the basis of the four MSS. The variants are given in footnotes. Text—pp. 1-124a; Critical notes—pp. 125-137; Appendix-A: An Alpha-

betical Index of the names of Sāmagānas, Grāmageya and Āraṇyaka. The verses on which these gānas are melodized as also the names of the Ṛṣis who composed the gānas are mentioned against each gāna. Appendix B: An alphabetical list of Ṛṣis of Sāmagānas with reference to page numbers. The Introduction given in the beginning in pp. xi-xvii discusses important characteristics of this work.]

Ārṣeya Brāhmaṇa (आर्षेय ब्राह्मण) with Vedārthaprakāśa of Sāyaṇa. Critically edited and published by Dr. B. R. Sharma, Director Kendriya Sanskrit Vidyapeetha, Tirupati, 1967. K. S. V. Series-No. 8. Pp. 20+352. Price Rs. 18. 50.

[The editor has made use of eight MSS, four with commentary and four with the text only. Variants are given in footnotes. Critical notes are given in p. 269ff. Appendix contains the citations from other works referred to in the commentary. In the end two Indexes are given, the first contains the technical names of Sāmagānas, Grāmageya and Āraṇyaka, and the second Index has listed the Āraṇyaka-gānas in alphabetical order with their technical names and location numbers. Introduction in the beginning discusses important characteristics of the work and the various categories of the gānas.]

Śaḍviṃśa Brāhmaṇa (षड्विंश ब्राह्मण) with Vedārtha Prakāśa of Sāyaṇa. Critically edited and published by Dr. B. R. Sharma, Kendriya Sanskrit Vidyapeetha, Tirupati, 1967. K. S. V. Series-No. 9. Pp. 26+306 Price Rs. 20/-

[The present edition of Śaḍviṃśa is based on one printed edition and eleven MSS. The Introduction deals with the important characteristics of the work, gives a brief summary of the topics dealt with in its six chapters, and discusses its textual and grammatical peculiarities. It also gives useful information about its

previous editions. The text covers pp. 1-225 with variants in the form of footnotes. Critical notes follow in pp. 226-234. Appendix A contains the explanation of technical words having a special connotation as found in the text or commentary. Appendix B contains the list of the quotations from the Saṁhitās, Brāhmaṇas, Āraṇyakas and Upaniṣads found in the text or commentary. Appendix C has listed the quotations from the non-Vedic texts found in the text and commentary. In the end a word index is given.]

Malayamāruta (मलयमास्त) Part one; A collection of minor works in Sanskrit poems, plays, hymns, anthologies etc. from MSS. not yet published. Edited by Dr. V. Raghavan. Published by the Central Sanskrit Institute, Tirupati, 1966. Pp. xii + 127. Price Rupees five.

[In order to bring to light the large mass of minor Sanskrit works lying in manuscripts the Kendriya Sanskrit Vidyapeetha, Tirupati, has planned to publish a periodical, called the *Malayamāruta*, on the same plan as that of the *Kāvyamālāguccakas* formerly published in fourteen parts by the Nirṇaya Sagar Press, Bombay. The present issue of the *Malayamāruta* (मलयमास्त) is the inaugural number and is called the प्रथमः स्पन्दः. It contains the collection of the following nine short and minor Sanskrit works :

1. उच्छिष्टगणपतिमन्त्रमातृकास्तवः (Adyar Library Ms) ;
2. महाराज्ञीस्तोत्रम् Composed by Pandita Kṛṣṇaka (Adyar Library MS., B.O.R.I. Ms. ; and National Museum, Delhi, MS.);
3. दशश्लोकी by Vidyācakravartin (Government Oriental Manuscripts Library, Madras, MS.);
4. उपदेशशिखामणिः by Tyāgarāja (Adyar Library MS.);
5. षड्वृत्तवर्णनम् a compilation (Sarasvati Mahal Library, Tanjore, MS.);

6. कवितामृतकूपम् compiled by Gauramohan (Madras Government Oriental Manuscripts Library MS.);
7. नराभरणम् a compilation (Madras Government Oriental Manuscripts Library MS.);
8. सोमनाथशतकम् by Somanātha (from a transcript copy of a MS. of the Bhosla Sanskrit College, Nagpur); and
9. विबुधमोहन प्रहसनम् by Harijivan Miśra (Anupa Library, Bikaner, MS.).

In the footnotes are given textual and explanatory notes and bibliographical and historical data. The Preface (in English) and ग्रामुख (in Sanskrit) gives information about the earlier efforts in publishing such collections of minor Sanskrit works from calcutta, Bombay and Banaras.]

Paurāṇika Dharma evaṁ Samāja (पौराणिक धर्म एवं समाज) By Dr. Siddhesvari Narain Roy, M. A., D. Phil. Published by the Panchanada Publications, Allahabad. First Edition, 1968. pp. 176 + 450.

[The present work is a dissertation in Hindi—based on the four Purāṇas—Vāyu, Brahmāṇḍa, Viṣṇu and Matsya. It discusses the religious, social and cultural material of these Purāṇas. In the beginning there is a long and informative Introduction called विषयप्रवेश (pp. 1-176) which discusses the origin, development, nature and chronology of the Purāṇas in general and of the four Purāṇas in particular. After this the following topics of interest are discussed under the *Paurāṇika Dharma evaṁ Samāja*:—वैष्णवधर्म (Vaiṣṇavism), शैवधर्म (Śaivism), सूर्य तथा सौरपूजा (Sun and the Sun-worship), शक्तिधर्म (Śākta-cult), पुराणों में वर्णित अन्य देवता (Other Paurāṇika Deities), यज्ञ (Sacrifice), तीर्थ (Places of pilgrimage), वर्ण तथा जातियाँ (Varnas and Castes), आश्रम व्यवस्था (the Institution of the four Āśramas or stages of

life), संस्कार (Purificatory ceremonies), शिक्षा (Education), स्त्रीदशा (the condition of women), वस्त्र-अलङ्कार (clothes and ornaments), मनोरञ्जन के साधन (the means of entertainment), अन्नपान (food and drinks), नगर-मापन (the building of cities), and आर्थिकदशा (economic condition of the people). The परिशिष्ट (Appendix) deals with such topics as the Purāṇic story of the origin of the Liṅga, etc. In the end there is a list of the Bibliography utilised by the author, and also a word-Index.]

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